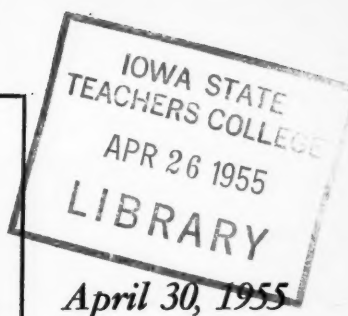


America



April 30, 1955

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NATIONAL CATHOLIC WEEKLY REVIEW

Religious drama of our changing world

FRANÇOIS HOUTART

Sociological soundings of U. S. Catholicism

JOHN G. MILHAVEN

"The people of the Old Alliance"

RICHARD W. ROUSSEAU, S.J.

EDITORIALS

- **Sociology and American Catholicism**
- **Agricultural reform in Latin America**
- **Asia come of age**

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Einstein dies at 76

The only person attending Albert Einstein when he passed away at 1:15 A.M. of April 18 in Princeton Hospital was his night nurse. She was unable to understand the few words he mumbled in German at the last moment. A Christian can only hope and pray that, in response to divine grace, they expressed religious belief and repentance. The body of the greatest modern genius in mathematics and physics was hastily cremated. How his soul fared is God's secret . . . The revolutionary concepts which Einstein ushered into modern science with the publication of his *Special Theory of Relativity* just fifty years ago rank him with the great "world-makers": Ptolemy, Copernicus and Newton. To human seeming nothing could be more tragic than that the most famous hypothesis (the equivalence of mass and energy) of this humanitarian, pacifist, abstract scientist should have found experimental verification in the flaming ruins of Hiroshima. When a young reporter broke the news to him, Einstein exclaimed: "Ach! The world is not ready for it." (On Easter Sunday, Pope Pius XII, praying that nuclear energies might be put only to helpful uses, urged scientists "to persevere bravely and confidently in their theoretical and experimental study . . .") To some extent Einstein left his understandable passion for freedom betray him into political naïveté. His attitudes towards religious belief—somewhat ill-sorted and subjective—are summarized in *Religious Beliefs of American Scientists* (1951) by Edward LeRoy Long Jr. An extremely rationalist type of scientific humanist, he revealed at once the "expanding universe" of the human mind—and its partly self-induced imprisonment.

Soviet-Austrian pact

Jubilation rang in the voice of Austria's Chancellor Julius Raab when he phoned Vienna from Moscow on April 15: "Austria will be free and we will receive back our native soil in its entirety." The negotiations in Moscow had resulted in almost complete agreement. In return for Austria's pledge of neutrality, the USSR had made unprecedented concessions. It agreed to withdrawal of occupation troops by Dec. 31 of this year, it accepted reduced reparations, and was surprisingly lenient in its demands on Austrian oil and control of Danube shipping. The Big Three have already been invited to meet with Russian and Austrian representatives for an early signing of the treaty. What is Russia getting for her concessions? Senator George, chairman of the Senate Foreign Relations Committee, underlines the fear that a neutral Austria is a bait to lure West Germany into postponing rearmament, especially since some 150 acts of enabling legislation must be passed before a German army even begins to take shape. Walter Lippmann guesses that Russia's act of "appeasement" springs from a desire to ease European tensions so that, in case of war in the East, the USSR will not be threatened on two fronts. The big question is why Russia gave up legal rights to

CURRENT COMMENT

keep troops in Hungary and Rumania. Under the peace treaties with these countries, Russian troops can stay only to keep open "supply lines" to troops in the Austrian Soviet zone. Will Russia now evacuate them in favor of building up an "Eastern Nato"? This is what puzzles many people. The latest hitch, announced in the press April 21, is that the Big Four will be asked to "guarantee" Austria's neutrality. To this the West will most certainly not agree.

GATT into OTC

With new protectionist breezes blowing through Congress, the fate of the accord reached on March 10 at Geneva to revise the General Agreements on Tariffs and Trade is now uncertain. That this should be so is most disconcerting, since the Geneva agreements marked scarcely any advance over GATT toward freer world trade (Am. 3/26, p. 662). Yet the need for fostering trade among the nations of the free world remains as acute as ever. As President Eisenhower said in a special message to the Senate on April 14, the Geneva agreements are an integral part of the free world's cooperative effort "in the struggle against Communist domination, to the greater security and the greater prosperity of all." The fact that the President addressed his message solely to the Senate emphasizes the one significant improvement the Geneva conferees made on GATT. They provided for a permanent organization, to be known as the Organization for Trade Cooperation, to administer the code of fair trade and the complex of tariff concessions which make up the General Agreement. Since U. S. membership in OTC involves a treaty with the other member governments, the President had to seek the consent of the Senate. If that consent is not forthcoming, the only gainers, as the President implicitly warned, will be the Soviet Union and its satellites, not excluding Red China.

Best year ever?

If Secretary of Commerce Sinclair Weeks were not such an incorrigible optimist, even the 3.2 million still unemployed might take new heart and count on finding a job before the year's end. According to Mr. Weeks, the economy has not merely pulled out of the recession. It is headed for the best year on record, better even than 1953. He told a news conference on

April 14 that industrial production, employment and disposable personal income all scored such heartening advances during the first quarter that clear sailing was guaranteed for the rest of the year. More conservative observers expressed a few reservations. They noted that so far the recovery has been largely sparked by the continuing boom in construction and the furious pace of automobile output. It is certain that Detroit cannot possibly maintain present production rates throughout the year. If it did, the industry would produce approximately 8.6 million passenger cars. That would be 2 million above the admittedly bullish estimate of General Motors' Harlow Curtice. For some months residential construction has been exceeding the rate of family formation, and mortgage debt has reached a point where many bankers are worried. How long can the building boom go roaring along? Furthermore, agriculture has not shared the pick-up in industrial production, and unemployment stubbornly remains about 5 per cent of the work-force. These bearish factors may be offset, of course, by higher business outlays on capital goods, by inventory accumulation and by continued high consumer spending. Secretary Weeks obviously believes that they will be.

How fares small business?

Those who suspected that the 1953-54 recession hit small business with special force can find ample confirmation in the annual report of the Senate's Select Committee on Small Business. The course of small business during 1954, begins the report, "does not provide a basis for viewing the future of small, independent enterprises with complacency." During the first six months of 1954, it notes, 10,300 fewer businesses started than in the comparable period of 1953. Furthermore, Dun & Bradstreet recorded 2,224 more failures last year than during the preceding year. The Select Committee agrees with businessmen that "the proof of the pudding must be in profits." Expressed in terms of a percentage of stockholders' equity, the profits of small manufacturing concerns (those with total assets under \$250,000) ran at an annual rate of 4.1 per cent, after taxes, during the first six months of 1954. Two years earlier, the rate had been 10.6 per cent. In sharp contrast, big companies realized a

12-per-cent return during 1954, which was a slight gain over their 1952 rate. In many cases, the expiration of the excess-profits tax more than compensated for a decline in their sales. Measured in terms of a percentage of the sales dollar, profits showed a similar pattern. The Select Committee calls this trend "most disturbing." Other disturbing factors listed are the growing number of mergers, the crisis in fair trade and the persisting difficulty which small business experiences in getting its share of defense work. On the optimistic side, the committee noted a dozen changes in the 1954 tax bill which should make life easier for the small businessman.

Mr. Avery sees the light

One incident in the celebrated fight between the incumbent Sewell Avery and the challenger Louis E. Wolfson for control of Montgomery Ward intrigued the editors of this Review. That was the juicy news that in the heat of the proxy fight early in April Mr. Avery sat down with Teamster Union officials and signed a company-wide contract that granted the union maintenance of membership. At the same time union officials, who had invested part of their welfare funds in Montgomery Ward stock, announced that they would urge their organizations and their friends to give their proxies to the incumbent management. Our memories went back to a famous 1943 picture-of-the-year, a shot which showed two husky members of the U. S. Armed Forces carrying Mr. Avery bodily from his Montgomery Ward offices. The Government seized the huge mail-order concern when a strike erupted in protest over Mr. Avery's refusal *on principle* to abide by a War Labor Board decision granting the CIO Retail Clerks a maintenance-of-membership clause. In expensive newspaper advertisements, Mr. Avery took his case to the American people. The following is from an ad which appeared in the *New York Times*, March 2, 1943:

The proposed order violates the fundamental principles of liberty. Liberty requires that an employe be free to join, to refuse to join, or to resign from a union without losing his job.

We are happy to note that Mr. Avery no longer believes that maintenance of membership violates a fundamental principle. That is what this Review vainly tried to explain to him in the war-weary days of 1943.

To make U. S. elections more honest

Isn't it about time that the American people snap out of their complacency about the assumed superiority of all our democratic processes of government? Just take the question of our electoral system. We pooh-poo what we regard as the completely rigged Soviet electoral system. Yet Rev. Georges Bissonnette, A.A., after two years in Moscow, disclosed in his widely syndicated articles on Russia that if Soviet final elections are a farce, nominations are not equally so. In his article published in the *New York Times* for March 28 Fr. Bissonnette revealed that "there

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seems to be a certain amount of popular participation" (just how much is hard to determine) in the villages and factory caucuses which select the one-party list of candidates—who are always elected, of course. The way the Soviets "sell" their one-party electoral system to the Russian people is no great mystery. Rev. Maurice Meyers, S.J., explained it in this Review for June 17, 1950. They simply pull together all the evils of our American election system, exaggerate them, suppress all its advantages and then contrast this rather dismal description with an idealized version of the Soviet model. It is a persuasive trick. To strengthen the case for American democracy before a highly critical world we have a duty to keep weeding out the evils which continually crop up in any system of popular elections.

... the Hennings bill

This is the purpose of S. 636, introduced by Sen. Thos. C. Hennings, Jr. of Missouri. It would remedy the following serious loopholes in Federal corrupt-practices legislation governing Federal elections. They presently fail to 1) cover primary elections, conventions and caucuses; 2) require any but national party committees to report expenditures; or 3) provide for effective enforcement of spending limits and other prohibitions. Present spending limits are so outdated as to invite widespread evasions. S. 636 by a flexible formula would raise the ceiling (imposed in 1940) of \$3 million on each national party committee to about \$12 million (at 20 cents per vote for President). With TV and radio costs skyrocketing, this is a reasonable, enforceable limit. It has been exceeded in the past through the evasive device of multiplying political committees and letting individual donors and members of the same family chip in up to the \$5,000 limit to as many such groups as they wanted. We favor this and other provisions of the Hennings bill, amended in any ways deemed advisable, as promising more truly democratic elections in the world's showcase of free government. The experience of the States shows how hard it is to devise and enforce effective regulation of elections. Still, the Senate's Committee on Rules and Administration could put tighter regulations to good use in its investigations. We may sometime come to greater Federal subsidy of election costs, as President "Teddy" Roosevelt advocated as long ago as 1907. Since then State and local primaries, for example, have become matters of public, rather than party, expense.

Britain's color problem

Continued reports from Great Britain indicate that the steady influx of job-and-homesekers from Africa and the West Indies is creating for that country the sort of racial problem from which heretofore the British considered themselves fairly free. The new arrivals have recently been pouring in at the rate of 1,000 or so a week—single men, single girls and whole families. As members of the British Commonwealth,

they have a perfect right to move to the mother country, but their arrival creates great difficulties in regard to their employment and housing. Douglas Hyde, in one of his "London Letters" to the *Southern Cross* (Capetown, South Africa), reports the issue raised by the Transport and General Workers' Union in Birmingham, where there is now a substantial Negro community, concerning employment of black labor on the buses. The employers, who welcomed cheaper labor, were brought to agree that no more than twenty-five per cent of the total labor force should be Negro. This solution may satisfy the unions, but it still is exposed to the fatal objection of being an adjustment based *per se* upon race, and not upon an objective standard of fitness applicable to all workers. It is encouraging to learn from Mr. Hyde that "Bob" Walsh, national secretary of the Association of Catholic Trade Unionists, is working for a different and impartial basis of agreement between trade unions and employers, and urges Catholics to welcome these people into their midst and help them to become part of the larger community. Some of our best American experience in fair employment practice might be helpful to our British brethren.

Forty years work improving films

Forty years devoted to upholding moral and artistic standards in the field of entertainment bulk up to no small achievement. It would seem that in this fallen world the arts of entertainment hide within themselves the seed of decline and decay. Their inevitable tendency is to slide downhill, to appeal to the lower tastes and desires. They must constantly be checked and governed and recalled to the ideals that first inspired them. The man who would uphold artistic and moral standards will often find himself bucking popular opinion. He will find himself unpopular and labeled a reactionary in the entertainment field he is trying to save from its own worst instincts. Martin Quigley, editor of the *Motion Picture Herald*, the *Motion Picture Daily* and other magazines devoted to the film industry, this year celebrates his fortieth anniversary of service in the cause of entertainment betterment. Notable among his contributions was the role he played in the adoption and enforcement of the Motion Picture Production Code. Despite the carping of critics, the code, on the admission of the motion-picture producers themselves, has improved the moral and artistic tone of the films. To Martin Quigley our sincere congratulations. We will be looking forward to the June 11 issue of the *Motion Picture Herald*, which will contain articles commemorating the fortieth anniversary of his devotion and the twenty-fifth anniversary of the code. May both long flourish among us.

Associates' Contest reminder

For those who may have missed our April 2 (p. 4) announcement, the Annual AMERICA'S ASSOCIATES' Social Teaching Contest was postponed until next fall.

NCEA AT THE SEASHORE

Boardwalk-strollers at Atlantic City, N. J., had firsthand evidence April 12-15 that *Time* Magazine's recent story on booming U. S. monastic life was not overdrawn. They blinked when they saw 12,000 nuns, brothers and priests crowding the boardwalk on their way to and from the resort's exhibit-packed convention hall for sessions of the 52nd annual meeting of the National Catholic Educational Association.

A 46-page program listed 109 meetings of every segment of Catholic education, from the National Catholic Kindergarten Association to conferences of deans of graduate schools. This brief notice can spotlight only a few high points of the conference.

THE HUMANITIES

Probing the convention's theme, "Realizing our Philosophy of Education," Dr. James V. Mullaney, chairman of the liberal arts program at New York City's Manhattan College, set off a lively discussion among college and university delegates with his paper on the humanities. To Catholics, he said, "the humanities are a study of man's effort to achieve his greatest natural glory—the specifically human moment wedged in between his ancestral savagery and his ultimate deformity in the Beatific Vision."

Catholic higher education, Dr. Mullaney continued, must produce students who are men of intellect. We propose to ourselves the high ideal of "forming Christ" in our youth. But Christ is the Word, the Wisdom of the Father. The men and women who come from our colleges should therefore reflect in a special manner the wisdom, the intellectuality of Christ. We must labor to bring intelligence to the service of Christ the King.

Students so trained to intellectual adulthood, said Dr. Mullaney, will be critical, but essentially affirmative. They will know and love this age in which they live. They will be neither sophists nor simpletons. They will understand that simple problems can be dealt with simply, but that complex ones require all the sinuosity of minds schooled in prudence and patience. The Manhattan professor asked for student responsibility in our colleges:

For the student body, responsibility means a genuine and not a merely ornamental grant of authority in the sphere of student government. It means the granting of certain defined rights, even against the tendency of faculty and administration to encroach.

Finally, he said, we have two other tasks: to break with "the tradition of laziness by which we are immobilized" and to become much more contemporary.

Few who heard Rev. Louis J. Twomey, S.J., Regent of the Law School, Loyola University, New Orleans, will forget the eloquence with which he urged Catholic secondary school administrators not to flag in the social apostolate, the teaching of the social encyclicals and the still-unfinished work of ending racial segre-

gation in our schools. Rev. Paul A. Ryan, S.M., of St. Mary's High School, St. Louis, Mo., told the same group: "Our first step in training to social-mindedness is to convince our students that they are *not* social-minded."

A SOCIOLOGIST'S COMMENTS

At a crowded meeting of college and university deans and presidents, Dr. John J. Kane, chairman of the department of sociology of the University of Notre Dame, got down to brass tacks. We American Catholics, he said—

... have been more prolific in criticism than in scholarship. We do not lack a positive program. We lack enough eminent scholars to analyze, publicize and demonstrate its application. Current hostility toward Catholicism in the United States and the less than notable influence of Catholic social thought on the American scene are partly traceable to a paucity of eminent Catholic scholars, particularly among laymen and especially in certain fields.

He quoted *Origins of American Scientists* (University of Chicago Press, 1952), by R. H. Knapp and H. B. Goodrich, who conclude that in the training of scientists Catholic colleges are "among the least productive 10 per cent of all institutions and constitute a singularly unproductive sample" (p. 24).

A national study made in 1947, said Dr. Kane, points up one reason why more Catholics do not become scholars: *not enough of them go to college*. This poll showed that of 10,063 high-school seniors, male and female, 69 per cent of the Jewish, 36 per cent of the Protestant, but only 26 per cent of the Catholic students intended to enter college. Since Catholics are mainly urban people, another study was made of 5,564 urban high-school seniors. This indicated that 64 per cent of the Jewish seniors, 43 per cent of the Protestant seniors, but only 26 per cent of the Catholic seniors tried to enter college.

Financial inability to defray the expense of a college education is a factor in the failure of many Catholic youths to get a college degree. Dr. Kane cited a study made in a mid-western public high school, where 10 per cent of Protestant fathers, but 20 per cent of Catholic fathers, of junior-year students were factory workers. In the same school, 14.5 per cent of non-Catholic fathers, but only 0.71 per cent of Catholic fathers, were executives. Dr. Kane went on to probe certain of our Catholic social-class attitudes regarding higher education, and noted that "rather too many American Catholic laymen have far too long identified scholarship as an exclusively clerical prerogative."

Next year NCEA will meet in St. Louis. In the meantime our vast Catholic school system will continue its growth. The dedicated efforts of so many Catholic educators, unafraid of self-criticism, will have made their schools better as well as bigger. T.N.D.

WASHINGTON FRONT

For several years now, this lay observer of military affairs, no doubt like many others, has been shocked at the free-and-easy way in which our armed services have revealed to our public, and our enemies, the most secret details of the many marvelous improvements they have made in our offensive and defensive weapons of war.

Two weeks ago, the President belatedly, very belatedly, and suddenly became aware of this situation, and angrily berated the service officers who were guilty of these revelations. (By common report, he does not read the papers, as Roosevelt and Truman did, but relies on the digests of the news his staff sees fit to show him.)

After the President's outburst, Secretary of Defense Wilson issued a severe decree of secrecy, fired the military information officers and announced that hereafter only civilian publicity men would issue releases, under his supervision.

So what happened? Within two days the papers carried an official Navy photo of a four-legged platform, a sort of upside-down helicopter, on which stood a man who could steer the strange device by leaning this way or that. This was accompanied by letterpress giving full details of production and operation. Obviously a valuable military weapon, for our enemies' knowledge. Not to be outdone, within a couple of days the Air Force released a close-up photo of its latest all-weather jet interceptor, with similar descriptions. The Army got into the act by accident when one of its new guided missiles, the Nike, took off on its own and exploded over the brand-new Baltimore-Washington Highway. But the Army had already given full details of the weapons and had pin-pointed the spots around the Capital where they are located. So far as I know, only the Marine Corps has not defied official orders in this vital field.

But what goes on here? The usual explanation is rivalry between the services. Cynics in Washington say the rival publicity is their way of getting more appropriations from Congress, by showing they are on the job. I think a more simple explanation is just the ordinary vanity of the services to show off.

These civilian information officers Secretary Wilson is calling in may cause more trouble. By recent precedent, they will be borrowed from Manhattan's Madison Avenue high-pressure press agencies. Can anyone imagine that these individuals will not vie with each other to get more kudos for their services, just as they did for their soaps, oils and hair tonics? The Pentagon would be very naive to believe the opposite. Does General Motors like Ford or Chrysler? Will civilians bred to boast of their products conceal them here?

WILFRID PARSONS

UNDERSCORINGS

A new baby in the field of Catholic journalism is the quarterly, *Spiritual Life*, published by the Discalced Carmelite Fathers, 514 Warren St., Brookline 46, Mass. Its first issue, for March, 1955, contains a blessing and preface written by Archbishop Richard J. Cushing of Boston and a warm letter of congratulations from Jacques Maritain. The roster of contributors to this journal of Carmelite spirituality is impressive. So is "Apology for a New Magazine," an article by the editor, Fr. William of the Infant Jesus, O.C.D. Editorial contributions should be directed to the Brookline address, subscriptions (\$3 per year) to P. O. Box 2068, Milwaukee 1, Wis.

► A new motion picture, *The Vatican, Beacon of Faith*, portrays in technicolor the story of how through the centuries the Vatican has been the symbol of Christianity's unity. Running time is 45 minutes. For information on this and other Catholic films, address Catholic Film Center, 20 Salem Way, Yonkers 3, N. Y.

► About 20 diocesan school systems and 130,000 Catholic elementary school children are in debt to Msgr. E. J. Westenberger, Ph.D., superintendent of schools in the diocese of Green Bay, Wis., and to the committees working with Sister M. Aquinas, O.S.F., for the effective series of inexpensive textbooks now being used in elementary science classes. There is a *My Science Book* for each of the eight grades. Published by Laidlaw Bros. (Thatcher and Madison, River Forest, Ill.), these splendid texts teach children to know and love God and the natural world. There is a helpful *Teachers' Manual* for each grade.

► Pope Pius XII has named Bishop Anthony Jordan, O.M.I., Vicar Apostolic of Prince Rupert, B. C., Canada, to be Titular Archbishop of Silio and Coadjutor to Archbishop John Hugh MacDonald of Edmonton, Alta., with the right of succession. The new coadjutor was born in Broxburn, Scotland, in 1901. He was consecrated Titular Bishop of Vada Sept. 8, 1945.

► *Manpower*, published by the Cardinal Stritch Youth Guidance Foundation of Chicago, tells how Catholic business executives annually select 100 talented Catholic high-school graduates as protégés. These young men receive guidance from experienced men in the field of their special interests and sometimes get financial help from the foundation. Information may be obtained from John E. Riley, public-relations director, 38 S. Dearborn St., Chicago 3, Ill.

► The Eastern Catholic Forensic League will conduct its fourth annual tournament May 20-21 at St. John's University, Brooklyn, N. Y. High-school students from 33 dioceses throughout the East and Midwest will compete for the Cardinal Spellman Sweepstakes Trophy, which goes to the school with the highest score.

T.N.D.

Sociology and American Catholicism

American Catholicism is the joint product of the universal Catholic faith and American culture. Those who would understand the Church in America cannot afford to neglect the one or the other. Failure to see the Church as it really is in America today will inevitably incur the penalty of a more or less crippled apostolate. For this reason the intensive study by precise scientific methods of the social structure of Catholic life in America is of considerable importance for the salvation of souls.

Those who scoff at the profane intrusion of social science into the field of religion may be led into this error by the anti-religious tone of not a little current sociology. Or again they may be repelled by the over-aggressive social expert who seems to see in the sociology of religion a kind of substitute for pastoral theology. Still another source of opposition to the sociological study of religious institutions seems to be a failure to reflect on the true nature of the Church.

The Church is not a mere theory or a spiritual phantom: it is a supernatural reality in a social body. As the penny catechism tells us, the invisible work of the Holy Spirit goes on in a visible society. We know that a tree must have roots in the soil. If the soil is sour the tree will languish. So it is with the supernatural structure of Catholicism. Always and everywhere it is immersed in man's world. The Church helps to mold this world. But it is also molded by it. The historical process whirls about the indestructible Church, giving it the form and color of differing times and places.

The Church in America today is essentially the same Church Christ Our Lord founded two thousand years ago. Yet in many accidental but still important ways it is not the Church of primitive Christianity or of the feudal Middle Ages. Who would say the canonically approved secular institutes are not a recent innovation? Who cannot see that the highly organized large urban parishes of New York or Chicago, with their rapidly shifting populations, differ astoundingly from the stabilized "neighborhood" parishes of earlier days? Striking differences could also be pointed out between the "Church of Silence" behind the Iron Curtain, the Church in Spain and the Church in Ireland.

All of this is only to say that the social forms of Catholicism do not exist in a vacuum. At a thousand points the Church comes into contact with other social groups which can stifle or stimulate its divine work. That was the tenor of Pius XII's radio address of May 1, 1941, on the occasion of the 50th anniversary of *Rerum Novarum*, when he spoke of "social conditions which, whether one wills it or not, make difficult or practically impossible a Christian life."

The modern apostolate, therefore, demands a precise knowledge of the manner in which the Church

EDITORIALS

as a social body functions, both in its own sphere and in its contacts with the wider culture. In France, for example, careful statistical work has shown that the areas of greatest dechristianization follow the trade and industrial route along the main river basins. The pastoral value of such information is obvious.

On various occasions the Holy Father has praised the statistical approach to the study of religious problems. Only last March 10 in his address to the pastors of Rome he urged a statistical study of parish needs. Warning against superficiality, he called for studies "made seriously with exacting realism and impartial serenity." Such a careful study, the Pope added, frequently provides "a disagreeable surprise for priests who are solicitous about the state of souls."

Providing such precise information in place of guesswork is the task of the trained social scientist. Those who have the divine mandate from Christ to govern and teach in His name are the first to appreciate the fruits of his labor.

Agricultural reform in Latin America

The eight-day meeting of the Third International Congress on Rural Life which began April 17 in Panama City deliberated on the most important single problem facing the Latin American nations. That problem, stated in its broadest terms, is one of "raising the standards of the spiritually and materially underprivileged rural population."

Although Brazil and Argentina can boast of cities ranking with the world's largest, Latin America is predominantly rural. Of the total population of 154 million, some 120 million earn their living on the land. The great majority of these *campesinos* are both illiterate and sunk in a poverty that breeds subservience and inhibits initiative. They are, for the most part, tenant farmers living in small communities dotting the estates of large landholders.

While each Latin American country has problems that are peculiar to itself, the agricultural plight of Chile is not untypical. Chile does not produce enough food to feed its population. Hernán Frías Morán, an agricultural specialist writing in the January-February issue of *Mensaje*, gives three reasons for this failure. First of all, poor utilization of its 31 million acres of farm land leaves much good land uncultivated. Only 12 per cent is actually turned under by the plow. Of the remainder, 75 per cent is uncultivated meadow.

The Chilean Department of Agriculture finds that too large a part of the land is pasture. It estimates that crop land could be increased by 131 per cent.

The second obstacle to increased agricultural production is the system of land distribution itself. The latest figures showed around 200,000 landowners in Chile. Forty-three per cent of them had holdings of less than 15 acres, with an average holding of 4 acres. At the other extreme, 1,464 (about 7 per cent) had holdings of around 6,000 acres, amounting in all to over 60 per cent of the nation's farmland. Both the small and the large holdings are inefficient. The small landholder cannot afford needed help or farm equipment. On the large holdings, impoverished tenant farmers, undernourished and ill-housed, work ineffectively. Finally, agricultural progress is retarded in Chile by a lack of capital for farm machinery and fertilizer and by ignorance of modern farming techniques. By focusing attention on the grave problems of agricultural reform faced by Latin Americans, the Panama Congress has done a great service.

The present structure of rural landholding in Latin America seems to be closely connected with its political instability. Frank Tannenbaum, professor of Latin American history at Columbia University, takes that view in "The Future of Democracy in Latin America" in the April number of *Foreign Affairs*. In the small villages scattered over the large landholdings known as *haciendas* an ingrained system of paternalism augurs ill for the future of democracy. The system leaves no room for independent political life. The chance to exercise initiative is small. "They can neither build a school nor hire a teacher nor freely shape their own agricultural activities." The majority of the peasants, according to Professor Tannenbaum "are nonparticipants in the affairs of the nation."

Perhaps that is why the Holy Father in his letter to the Panama Congress urged farmers to promote the cooperative movement and unite in organizations designed to improve their lot.

Asia come of age

The real significance of the conference at Bandung, Indonesia which began April 18 went far deeper than any of the decisions in prospect of being taken by the 29 Asian participants. Bandung means that Asia has at last come of age. For the first time in history almost all the nations of that vast continent assembled to assert in concert their independence from the West. The West has done well to listen, if only because the delegates represented 1.4 billion people, more than half the population of the world.

The West had reason to be suspicious of the origin of the conference. Inspired by the Colombo powers (India, Pakistan, Ceylon, Burma and Indonesia) at about the time of the Manila conference and the signing of the Seato alliance last September, the proposed meeting looked like a protest against Western interference in Asian affairs. Moreover, the Bandung Con-

ference was made up of nations which only recently have cut themselves loose from the shackles of colonialism. Most of the countries concerned were therefore more conscious of past oppression at the hands of Western nations than of the imminent Communist threat to their newly won freedom.

Yet the tone set at opening of the meetings, despite the presence of Red China's huge delegation under Chou En-lai, could not honestly be called anti-Western. The severe indictment of communism as the "new colonialism" by such Asian figures as Gen. Carlos P. Romulo of the Philippines and Dr. Fadhil al Jamali of Iraq was enough to dispel the notion that Asians must speak with one voice.

As far as the United States is concerned, this natural evolution should be all to the good. Self-assertion on the part of Asians is in accord with our own political philosophy. Since 1776 we have vindicated the right of "all men" to choose their own rulers.

It is significant that President Soekarno of the host nation in his keynote address cited as the inspiration of Asia's struggle for independence not the Russian Revolution but the American. Reminding the delegates that the opening day of the Bandung meetings marked the 180th anniversary of Paul Revere's ride, Soekarno remarked:

... that battle which began 180 years ago is not yet completely won and it will not have been completely won until we can survey our own world and say that colonialism is dead.

As Asians "survey their own world" there is much the United States still has to offer them—more perhaps than we have thus far realized, to judge from our failure to communicate the full significance of the "American way of life." The Communists have been far more successful in bruising throughout Asia the gross imperfections in our own society which are a contradiction of the very democracy we would like to see translated into reality for Asians.

In Asian eyes we are probably most vulnerable on the score of racial inequality. For his deft handling of a series of questions on racial segregation in the United States, Rep. Adam Clayton Powell (D., N. Y.), who is attending the Bandung meetings as an observer, merits an accolade. His description of the "peaceful revolution" which has wiped out "overnight" many of the worst aspects of anti-Negro bias in the United States will do more to allay Asian suspicions of the United States than will the billion dollars in economic aid President Eisenhower proposes pouring into the Far East next year.

The colored Asian is demanding equality on the world scene as well as the chance to work out his more domestic problems in his own way. As Chester Bowles remarked in the October, 1954 issue of *Foreign Affairs*:

The ability of these nations to develop may in turn depend on their awareness of their own mutual danger, and a common propulsion to play out the critical roles assigned them by history—

regardless of what they think of America and the West. They must grow of themselves and by themselves. The most we can do is aid their growth by *friendly* and *unobtrusive* encouragement and support.

In this vein, was President Eisenhower well advised when he declined to send his greetings to Bandung?

No peace without freedom

The publication of the Yalta papers had this good result, among several, that it sharpened our awareness of the free world's continuing responsibilities to the enslaved peoples behind the Iron Curtain. After ten years, the situation of our friends and fellow Christians in half of Europe remains a pressing burden on our conscience. Their lot is a challenge to our sincerity in the cause of freedom and justice. What is more, their oppression is a bar to lasting peace. To cite the theme of the Second International Congress of the Christian Democratic Union of Central Europe, meeting in New York, April 15-17, "Freedom is a prerequisite to lasting peace."

Present U. S. policy towards the captive nations is presumably that formulated and issued as a joint communique of June 29, on the occasion of Sir Winston Churchill's visit to Washington last summer. In this statement President Eisenhower and the then Prime Minister declared:

As regards formerly sovereign states now in bondage, we will not be a party to any arrangement or treaty which would confirm or prolong their unwilling subordination.

The free world is therefore at least on record against any further surrenders, or even any formal recognition of the iniquitous *status quo*, in the captive countries. On the other hand, liberation by warlike means has been ruled out. What remains as a basis of positive hope for these many millions?

It is not far off the mark to say that the people behind the Iron Curtain live upon hope of relief from the free world. They are extremely sensitive to any signs of weakness in the policy of the free world, which might be interpreted as preliminary to their abandonment. In his opening discourse at the Christian Democratic Congress, Msgr. Joseph Kozi-Horvath, president of the union, warned of the consequences of even the signs of disinterest. The spirit of resistance would be dealt a mortal blow, said the speaker, who is a former Hungarian parliamentarian, if the captive peoples learn that the Western world, "with the philosophy of Cain and the hypocrisy of Pilate," intends to let them liberate themselves unaided.

The fact that the Christian Democratic Union of Central Europe is able to function in the United States provides at least some positive proof that the American people want to see the liberation of these countries. The union, which has its headquarters at 471 Park Ave., New York 22, N. Y., is a group of exiled political leaders, mostly Catholic, from Czecho-

slovakia, Hungary, Latvia, Lithuania, Poland and Yugoslavia (Slovenia). This is only one of such groups organized upon national and ideological lines with the help of the Free Europe Committee, a private organization of American citizens.

The CDUCE members perform a double function. They witness before the American people the aspirations of the Christians they formerly represented in their own parliaments. They interpret to their countrymen the intentions of the free world. In this two-fold task the union performs a vital role in the cause of freedom.

Teamsters and the ILA

The month-long negotiations looking to the affiliation of the International Longshoremen's Association with the International Brotherhood of Teamsters (AFL) have apparently resulted in an agreement. Though no details are known, informed sources believe that the Teamsters intend to incorporate the ILA as a semi-autonomous longshore division. As part of the deal, the Teamsters would advance \$385,000 to the ILA to pay off its famous loan from John L. Lewis. That was the loan which helped the ILA last year to survive the challenge of the AFL's new-chartered longshore affiliate.

This move of the Teamsters poses a very serious problem for the AFL. It also raises grave questions about the kind of leadership David Beck is giving the Teamsters.

Our readers may recall that the AFL, breaking with a long tradition of non-interference in the internal affairs of its affiliates, expelled the gangster-infested ILA in 1953 (AM. 2/28/53, pp. 592-94). What is not so well known is that Mr. Beck had a hand in initiating that courageous action. Without his staunch support, AFL President George Meany might have found it impossible to persuade his colleagues to depart from the venerable practice of non-interference. Now we behold the sad spectacle of Mr. Beck taking in by the back door the same notorious organization he helped to expel by the front door.

By its very nature, this strangely inconsistent action is equivalently a challenge not only to Mr. Meany's high-minded leadership of the AFL, but to all the decent elements in the Federation. The AFL expelled the ILA because it was determined that hereafter the Federation would not furnish a cloak of respectability to racketeering groups masquerading as labor unions. For that decision it was widely applauded. If the ILA, which has not cleaned up its tainted house, is now taken back into the AFL, the Federation would seem to be repudiating Mr. Meany's brand of leadership. It would look like a signal that the decent elements had lost their fight for honest, upright trade unionism.

For these reasons, the May 2 meeting of the AFL Executive Council in Washington, which may be asked to pass on the ILA-Teamster deal, will be watched with more than ordinary interest.

Religious drama of our changing world

François Houtart

THESE FEW REFLECTIONS have been suggested by a stay of more than two years in the Americas, from Canada to Argentina, and a short trip through the African continent.

THE WORLD IS ONE

It is coming home to us more and more that the world is one. On Saturday evening after hearing confessions in a Chicago parish, I leave that city covered with snow. The next morning I land in the midst of sugar canes and palm trees, and celebrate Sunday Mass in Cuba. Not only is the world one because it was created as one world by God and redeemed as one world by Christ, but also because its peoples now actually live in close daily association with one another. Their moral unity has evolved into a real physical unity.

The great spread of international movements is one of the striking phenomena of the present day. All the earth's inhabitants have a growing consciousness of belonging to a unified world. A strike in New York affects the Belgian economy. A war in Korea alters the statistics of American markets. A meat shortage in Argentina requires the English to ration themselves.

If we interpret in its true sense the history that we are living, we cannot fail to see in it a special call from God. God speaks to us through the events of daily life. He speaks to us today through the internationalization of world-wide problems.

To be faithful to our Catholic vocation, we have always had to think on the same scale as Christ Himself. Jesus died for all men. He cannot hear the prayers of some without also hearing those of others, because He has promised that He will hear all prayers. He cannot heed the problems of New York without at the same time heeding those of Latin America. If we really want to be members of the mystical body of Christ, to be one with Him, we may not limit our horizons. "Let that mind be in you which was in Christ Jesus . . ."

WORLD-WIDE PROBLEMS

What strikes one in going from Europe to the United States, from Central America to South America, from the Caribbean to Africa, is the fact that, fundamentally, human problems are everywhere the same. Human nature is more or less the same everywhere. Man is always man.

Without doubt, some adjustments are necessary. Climate, character, psychology and social conditions

By a happy coincidence, we are able to present this article by Abbé Houtart, secretary to Cardinal Van Roey of Malines, Belgium, in the same issue with the next article, which describes the important work he and others are doing in the field of religious sociology. He here sketches on a large canvas the world-wide problems confronting the Church as a result of large-scale transformations in society and finds them and the needs they call forth similar everywhere.

differ. The making of Christians and apostles, however, is not substantially different, whether it be in Chicago, Costa Rica, Buenos Aires, Dakar or Brussels.

This similarity should encourage us. It means that we can both be of service to others and learn from others. Nothing is more useful, indeed, than the contacts we can establish with priests and laymen of other countries and even other continents. Thus it is, for example, that the principles underlying the Young Catholic Workers organizations can be applied wherever there are young workers. Techniques, "approaches" must differ. The problems are roughly the same wherever men toil.

CHANGING STRUCTURE OF SOCIETY

The evolution of the world is not revealed by its increasing unity and geographic proximities alone. We are also taking part in a transformation of the very structure of society.

To begin with, the number of human beings on this planet is increasing at a dizzying rate. Now the more men there are in a given territory, the greater will be the degree of socialization, in the technical sense of more intense interaction between individuals and society. This socialization requires a whole series of institutions to facilitate the processes of social life. When in a given region there were only three or four inhabitants to the square mile, it was not necessary to put red lights at the intersections nor even policemen at definite posts. At present, in certain large cities which have a population of over 100,000 to the square mile, one cannot imagine traffic which is not organized, that is, socialized.

The rise of these institutions of a social nature (such as social security, employers' and workingmen's associations, the ever-growing variety of organizations, even international, in such fields as education, health, business, etc.) requires new forms of religious organization. This whole new world must be Christianized. Various "works" which used to belong to the charitable activities of the Church are becoming more and more secularized. They are passing into the domain of legal authority and, consequently, of secular society. Only a laity well educated from the Christian as well as the technical point of view will be able to carry out this Christianization of the bases of modern life.

This is precisely the drama of a continent like Latin America, where we are witnessing the formation of a whole new society, outside the influence of the Church. This area, engaged in a social and demo-

graphic revolution, is seeing the rise of a number of new social institutions, notably of a working class which is little by little organizing itself. So far the Church has had little influence in shaping the rise of this organized working class. European history is repeating itself. We know what that history cost us and is still costing us. We are seeing it recur in Latin America.

RELIGIOUS DRAMA OF LATIN AMERICA

The immense Latin-American continent has more than 150 million inhabitants and will have 200 million a few years from now. If it moves into the international scene through a process of modernization and technical progress that ignores or even opposes the Church, this vast secularized evolution will represent an incalculable danger to the Church everywhere—not merely in Latin America.

Latin America now has 30,000 priests for its 150 million souls: only twice as many priests as Belgium with twenty times as many inhabitants. On the outskirts of Mexico City, I saw a little church open one Sunday morning. The nearly worn-out bell was ringing at full peal and the inhabitants, Indians for the most part, were arriving in their Sunday ponchos. Forty-five couples contracted the sacrament of matrimony. Not only their parents but their own children were present at the ceremony. It had been almost ten years since priests had come to exercise their sacred ministry in this suburb of Mexico's capital.

The ceremony over, the inhabitants joyously poured out of the church. They greeted the priests who had preached the mission to them. A group of children drew near and encircled the priests, who were getting ready to leave. They asked, "Fathers, when are you going to come back?" One of the priests turned and said to me, "Will it be in five, or ten, years?"

Latin America contains 37 per cent of the Catholics of the world. But she has only 9 per cent of the world's clergy, only one-fourth of the average ratio of priests to faithful. Belgium, with only 2 per cent of the Catholics, has 4.5 per cent of the priests of the world. In Belgium there is one priest for every 574 inhabitants; in Argentina, only one for 4,631; in Brazil, one for 6,741; in Cuba, one for 7,786; in the Dominican Republic, one for 12,701; and in Guatemala, one for 28,801.

Msgr. Gilbert Solórzano is the national chaplain of the Young Catholic Workers (YCW) in Guatemala. He is also the only priest who has anything to do with the movement. He has five or six groups in Guatemala City alone. Monsignor Solórzano is also the chancellor of the archdiocese and has to spend all his mornings in the chancery. Nor is that all. He is also the pastor of a parish of 20,000 souls in the suburbs of Guatemala City.

In a slum section of Buenos Aires, three priests are in charge of 20,000 souls. One of them is also secretary to the archbishop. I was told that there are only 500 practising Catholics in that parish.

MISSIONARY VOCATION OF THE LAITY

If the lay apostolate is becoming an urgent necessity in Europe and North America, it is certainly no less urgent in mission countries and in the South American continent. The missionary apostolate, which up to the present has been confined almost exclusively to religious orders, must take on a new dimension.

Without doubt, missionaries must first of all inspire some lay vocations in the mission fields, for just as there must be a native clergy, there must also be a native lay apostolate.

The missionary activity of the laity has become a necessity in the Church. Yet we still have to institutionalize this lay apostolate. It must take many forms, from the missionary activities of members of various organizations to the emigration to mission lands of simple lay folk, either as single persons or as families, who want their Christian lives to be a testimony to the faith in countries where the Church must take root.

A special form of this lay missionary apostolate belongs to such a movement as the *Jeunesse Ouvrière Chrétienne* (JOC), as the prototype of YCW was called. Belgian, French, Canadian and American members should consider the possibility of being asked to go to the Congo, Equatorial Africa, Central America, Asia or the South Sea Islands. This must not, of course, be done at haphazard. It must be organized and institutionalized.

Nicaragua, Guatemala, Peru and Brazil are asking for lay directors to aid them in organizing their growing JOC movements. The same is true of Africa, the Indies and the South Sea Islands. Some Jocists have already gone to these centers. Belgian Catholic Actionists are working in the Belgian Congo, Brazil and Chile. French actionists are laboring in West Africa and Equatorial Africa. These are the precursors of a movement which is going to take on greater and greater proportions.

In order to give sufficient scope to this so necessary apostolate, we have to count on already established institutions. Our universities up to now have not been adequately oriented toward apostolic problems. They are too often centered exclusively around scientific and intellectual problems. Yet they are admirably suited as instruments to institutionalize the lay apostolate. The College for Latin America in Louvain, now destined only for priests and seminarians, could very well found a special department for the education of laymen. Such an institution would be directed toward the training and assignment of lay missionaries for Africa or Asia.



"BUILDING A WORLD FOR CHRIST"

When problems reach the magnitude which we know they have today, it is no longer possible to solve them without special training. On the one hand, they are so great that we can no longer understand all their consequences, and on the other hand, they are so complex that many aspects escape us if we limit ourselves to direct experience. It is here that the need for a well-founded religious sociology comes in. It is by no means a question of something new in the Church. At all times, the Church has concerned herself with the conditions of the sons of God in the world. In the Middle Ages, she asked her priests for an account of the "state of souls" in their parishes. In our own day, the bishops' quinquennial reports to Rome, as well as the statistics on the mission countries, are a part of the same concern.

The Church today, while remaining within the line

Sociological soundings of U.S. Catholicism

John G. Milhaven

ACCORDING TO Abbé François Houtart, sociologist of the diocese of Malines, Belgium, American Catholics do not squarely face the fact that American civilization is well on the way to dechristianize them as Europe did millions of believers of the 19th century.

Father Houtart is only 29 years old and he stayed in the United States for no more than 15 months. Yet his warning cannot for such reasons be lightly dismissed. The respected *Lumen Vitae* (July-September, 1954) printed his views, which he had already implied in an interview by *Today* (November, 1953) and unfolded in an article published in the *American Catholic Sociological Review* (October, 1954). *Action Populaire* of Vanves, which is the center of social studies of the French Jesuits, digested the *Lumen Vitae* article in its *Cahiers d'action religieuse et sociale* (December 1, 1954), as did also *l'actualité religieuse* (February 1, 1955). *Social Order* of St. Louis and the Dutch Catholic Institute for Socio-Ecclesiastical Research are publishing studies by Father Houtart on the same subject. AMERICA also took notice of the LV article (December 4, 1954).

None of this interest in his article on American Catholicism necessarily implies agreement, of course, with what Father Houtart wrote. But it does show that what he wrote is arousing widespread interest.

This young Belgian priest's scholarship carries au-

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of its tradition, is beginning to use the means which have been put at its disposal by science—sociology, demography, geography, economics. It is not a question of making a vast administrative machine of the Church, but simply of putting a means of acquiring knowledge in the hands of those who are responsible for souls.

According to God's will we are caught up by Christ into the current of love which unites the Father, the Son and the Holy Spirit. We must therefore share the concerns of Christ. And these are on a global scale. They include all continents, all men, all societies, all the world. A life of union with Christ is the very condition of a real vision. We do not build only for our parish, our country or even our continent. We are building a world for Christ, and the kingdom of God has no lesser limits than those of the world.

thority. No lover of ivory towers, he won five awards, Belgian and American, for his underground activity during the war. After advanced studies at Louvain and at Brussels' *Institut Supérieur et International d'Urbanisme Appliqué*, he received through the U. S. Government a fellowship at the University of Chicago. In Brussels and Chicago and, to a lesser extent, in other cities of the United States, in Montreal, in Central and South America, he has investigated Catholic parish structure and parish life, promoted Catholic Action (especially among delinquents, students and civic leaders), lectured and written.

To get a fuller grasp of this Belgian scholar's warning to U. S. Catholics against complacency in the face of the progressive dechristianization of America, the present writer visited him at Malines. There it became clear that his fears about the United States are balanced by his enthusiastic admiration for American Catholics and his personal gratitude toward them. Father Houtart reiterated that he was merely offering a working hypothesis, which preliminary findings justify but which must be verified by additional, exhaustive investigation.

RELIGIOUS SOCIOLOGY

Father Houtart's anxiety about religion in the United States made better sense when this American visitor began to comprehend the atmosphere and traditions of European "religious sociology." Roughly speaking, this movement is about as young as Father Houtart. Despite the pioneering of Frédéric Le Play, European sociology was discredited among Christians because it was associated in their minds with the purely empiricist writings of such eminent turn-of-the-century social scientists as Emil Durkheim and Lucien Lévy-Bruhl.

Christian sociology did not catch fire until the close of World War I. Catholic leaders had been gradually waking to the need of an apostolate better geared to modern society. Through the application of the new sociological techniques of research they had gingerly

begun to diagnose this new 20th-century civilization which seemed to be engulfing religion.

SOCIOLOGY AT WORK

It was only through the pioneering of such men as Canon Boulard and Gabriel LeBras in France, Canon Leclercq in Belgium and G. H. L. Zeegers in the Netherlands that they actually initiated a form of "religious sociology," or, more precisely, the "sociology of Catholicism." They concentrated sociological techniques, not on profane or primitive religious societies, as had their secularistic predecessors, but on the visible Church. Furthermore, they probed, not so much the Church's legislation, doctrine and dominant personalities, as those common, countless phenomena that touch and reveal the actual religious life of the multitudinous, and often merely nominal, members of the Church.

In this sociology of Catholicism, apostolic zeal directs the choice of fields of investigation, but the investigations are carried out in a strictly scientific manner. Surveys of actual religious practice (e.g., the percentage of Catholics who habitually hear Sunday Mass) have mushroomed. Such studies are relatively easy to conduct and are of immediate, though limited, value for the ministry. A survey of this kind may reveal to a German pastor, for example, that his flock does not measure up to the national average of 48 per cent of parishioners attending Sunday Mass. A new French bishop can consult the variously shaded map of the nation's rural practice (made possible by these surveys) to gain a preliminary idea of the condition of Catholicism in his diocese. What is now a truism, that in Europe religious practice among Catholics declines sharply in the cities to 27 per cent for Munich in Catholic Bavaria (26 per cent for Nancy in Catholic Lorraine), leads to specific adaptations of Catholic Action to cut back this decline.

Similar statistics, broken down according to age, sex, occupation and marital status, guide the celebrated teams of the Franciscan, Père Jean-François Motte, as they descend on a city for their year-long mission. Surveys showing that defections from the Dutch Church correlate with the rising volume of Communist voting turn militant Christians towards the remedy of economic and political evils as likely occasions of such defections.

More refined research has prompted re-partition of dioceses, as in the French diocese of Lyons, and Grenoble, construction of new churches, as in the Dutch diocese of Haarlem. Statistics on the average population of a parish (12,000 in Brussels; 30,000 in Paris), on the age of appointment of the pastor (46 in Brussels; 52 in Paris, where one-fourth of the pastors were over 70), heterogeneity of parishes composing the *doyennes* (deaneries), etc., prove very

helpful to bishops in administering their sees. In fact, the French, Dutch and Belgian hierarchies are utilizing religious sociology, on the preceding and many other pivotal questions, on a national scale.

No one claims that these scientific dissections of Christian society are indispensable. No one denies that they often conclude to what is already generally taken for granted. But is there any other equally effective way of winnowing what is false from what is true in these general impressions, in adding precision and detail, in dramatically broadcasting what might be clear only to the more perspicacious? Actually, as the work of these new Catholic religious sociologists charts in ever greater detail the religious map of post-war European society, Catholic and profane, they are transforming the European apostolate.



U. S. CATHOLIC SCENE

Father Houtart's preliminary diagnosis of the American Catholic scene obviously grew out of this background of European religious sociology. Since it took the Church in Europe over a century to see the usefulness of scientific surveys as a way of detecting the extent of apostasy, he probably was more surprised than the facts warranted when he was scarcely able to find a single published, scientifically executed survey of American Catholic religious practice on a city or diocesan scale. We are a young country as far as the problem of religious apostasy goes, or may go. He realized what Dean C. Joseph Nuesse, recently retired president of the American Catholic Sociological Society, had had to explain at the Third International Congress of Religious Sociology at Breda in 1951, namely, that up to now more pressing problems had absorbed Catholic energy in America. Considering our academic needs and the size and population of this continent, Dr. Nuesse could add, relatively few Catholics with the requisite scientific training are available for religious-sociological investigations.

What was more understandable was his surprise at the fact that Americans, as a whole, did not grasp the necessity of sociological soundings of their religious life.

Why did Father Houtart conclude, at least tentatively, that dechristianization along European lines was spreading at an alarming rate in the United States? As he sees it (many American Catholics, of course, have long held this view), the *Catholic Directory's* computation of 30.4 million U. S. Catholics falls far short of the real total of baptized Catholics in the United States in 1952. This figure rests, to a large extent, on the moral estimates of pastors, who often count only those contacted or those who crowd their churches at Christmas or Easter. There is good evidence, e.g., from certain research done at the Catholic University of America, that the Catholic birth

rate, despite the contrary assumption, does not notably exceed the national average of 24.6 per thousand. If this is true, the million-odd Catholic baptisms in 1953 would postulate a Catholic population of 40 million.

When the chancery of the Archdiocese of Chicago made a calculation, from the year's Catholic baptisms and funerals, of the number of Catholics the archdiocese should have, according to the birth and death rates of the city, it arrived at the figure of at least 1.6 million, as opposed to the 1 million reported by the pastors. If these assumptions, with which American Catholic students are familiar, are correct, a good part of the uncounted 10 million who do not show up in the *Catholic Directory* must be out of sight of the Church—mostly, it is assumed, through having become dechristianized.

Further soundings on other aspects of religious practice similarly point to a considerable leakage. Father Houtart examined Sunday Mass attendance in this country. It varies greatly, being generally at its best in the small towns and at its worst in the rural regions. For one of our largest cities, an official but unpublished check showed regular attendance at Sunday Mass to average only 30 per cent of the probable number of baptized Catholics. A Far West big-city chancery estimates regular attendance at Sunday Mass at only 35 per cent. Rev. Joseph Fichter, S.J., found the average in New Orleans up to 46 per cent. But Mexican sections of Southwestern cities seem to range as low as from 15 to 20 per cent.

According to Father Houtart's standards, random samples of the number of Catholics who receive Holy Communion in such places at New Orleans, Chicago and Bloomington yield encouraging results, although they still do not justify the excessive claims sometimes heard. The average percentages of adults present in church who go to Holy Communion do not surpass, for example, those of Liège, Belgium (23 per cent), a city hard hit by European dechristianization.

In the eyes of this visiting European investigator, the dramatic forward strides taken by Catholic education in this country tend to distract us from the debit side of the ledger. We all know that, even in regard to education, a good 40 per cent of our Catholic children are still in purely secular public grade schools, and an even higher percentage in purely secular public high schools. Many dioceses—but not all—organize supplementary instruction for such children, but often contact only 10 per cent of those who need it. The discrepancy between baptisms and First Communions (33 per cent) that Father Fichter discovered in the parish he studied illustrates how early in the lives of children defections occur. Despite the increasingly tense efforts of our clergy to forestall them, an alarming proportion of Catholics continue to contract invalid marriages outside the Church. We simply do not know how high the percentages run. Some fear that they may run quite high.

Any attempt to evaluate Father Houtart's hypothesis is beyond the competence of this writer. Even

this attempt to make it more widely known does it an injustice by filtering out nuances, details and further argumentation, and by muffling a tone of voice which is appropriately hesitant and respectful.

It is precisely the greatness of the Church in the United States and its even greater promise that impels Father Houtart to warn of what may possibly be happening to weaken it. So, granted that the validity of his warning may be qualified in the wake of fuller investigations, it seems wise to give some heed to it now, in order to avoid in good time the losses to the Church which Europe has suffered—to its everlasting sorrow and to the great disadvantage, not only of souls, but even of the temporal order.

“The People of the Old Alliance”

Richard W. Rousseau, S.J.

MANY PEOPLE agree that the two great parts of our Bible are rather unfortunately named “Testament,” a word which calls to our minds little more than “last will and testament.” If some have felt it rather strange that a word ordinarily used for a person's last legal disposition should come to be the title of the two major parts of our Bible, they really were quite right. Our modern English word “testament” is a translation of the Latin *testamentum*, which also meant a last will and testament. This latter word was the translation of the Greek word *diatheke*, which, when the Latin version was made, had a like meaning.

But when the Greek translation of the Hebrew original was made, *diatheke* meant, in general, “agreement” and, in particular, “alliance.” This was a correct translation of the Hebrew word *berith*. If we were to be strictly accurate, then, the two parts of our Bible should be named “The Old Alliance” and “The New Alliance.”

A recently published book by M. l'Abbé Dheilly, an Oriental linguist teaching at the Institut Catholique de Paris, takes this fact into consideration. He entitles it, *Le Peuple de l'Ancienne Alliance* (“The People of the Old Alliance,” Editions de l'Ecole, 11 rue de Sèvres, Paris, 1954). Though a textbook intended for what would be our freshman-college level, it has so many striking viewpoints on the Bible, such a synthetic grasp of all of revelation, is so typographically pleasing, with a large number of full-page archeological photographs, that it merits special attention.

Fr. Rousseau, of the New England Province, ordained last summer, is completing his theological studies in the Jesuit Seminary (Walloon) in Louvain.

Abbé Dheilly re-centers the whole Bible around the alliance struck between Yahweh and His chosen people, Israel. As the author conceives it, there were four major stages in this alliance.

The first stage begins in the heart of an all-good God, who, wanting to share His goodness, decides to create man. This new creature, man, made free, can and does refuse the gift of God.

In the second stage, wishing to renew His offer despite man's indifference, God picks out the Hebrew people, and, through Noah, Abraham, the patriarchs and, especially, Moses, works out with them an alliance—the Old Alliance. This second stage lasts through a long history of slowly growing understanding of the alliance by the Hebrew people and of gradually greater faithfulness to it.

But when Christ comes, Israel rejects Him, and the third stage, that of the New Alliance, begins without Israel. This New Alliance is a more perfect one than the Old, ratified as it is in the person and by the death of the God-Man Himself.

The fourth and final stage of the alliance is that of complete fulfilment of God's eternal vision, the thorough union of mankind with Himself for all eternity.

Of these four stages, Abbé Dheilly's book studies only the first two, which coincide with the first part of our Bible.

BIBLICAL INTERPRETATION

His principles of biblical interpretation are, to say the least, refreshing. He approaches the problem by asking the question, "Are all the books of the Bible alike?" "Quite impossible," he replies. For how can we expect literary works to be quite alike when they extend, at least in source, over a thousand-year period, from the 13th century B.C. to around the time of Christ, and have been written by a large number of men, each with his own particular religious or historical point of view? He cites as an example of this variety the conception of the world that lies behind the whole description of creation in Genesis, namely that the earth is like a saucer, floating on water, covered by a heavenly cup, itself covered by water, which periodically opens small flood gates to let down rain upon the earth.

This position is an application of what Pope Pius XII recommended in his 1943 Encyclical on scriptural studies, *Divino Afflante Spiritu*, especially the following passages, which Abbé Dheilly himself quotes:

For the ancient peoples of the East, in order to express their ideas, did not always employ those forms or kinds of speech which we use today; but rather those used by the men of their times and countries . . .

Let those who cultivate biblical studies turn their attention with all due diligence towards this point and let them neglect none of these discoveries, whether in the domain of archeology or in ancient history or literature, which serve to make better known the mentality of the ancient

writers, as well as their manner and art of reasoning, narrating and writing (Trans. America Press, 1944, nn. 45 and 49).

The author then goes into this important question of literary forms in the Bible, distinguishing there four main literary forms: the historical, the poetic, the prophetic and the apocalyptic.

The historical writing of the inspired authors is perhaps the hardest for us to understand. We should not, of course, expect historians writing almost three thousand years ago to conform to our standards of historical method. Not only have historians of the classical age differed from those of the Renaissance, and these last from our modern scholars. Historians of the same era have even differed among themselves in methodology, as Herodotus differed from Thucydides, Baronius from Dugdale, Toynbee from Belloc. The Hebrews made a habit of introducing all sorts of things into their historical writings: legends and allegories, quotes without references, poetry (Joshua stopping the sun is much closer to the epic poetry of Homer than it is to the *Cambridge Medieval History*), imaginary biographies, sometimes even oracular prophecies. Bible history, in other words, is historical all right. It does frequently contain valid facts. But still it is not historical in our sense.

STORY OF MOSES

Abbé Dheilly devotes three whole chapters of *Le Peuple de l'Ancienne Alliance* to the history of Moses, the mediator and therefore central personage of the Old Alliance. For the most part these chapters are merely a lively resumé of the Bible story. But when the Abbé comes upon an incident especially important to the alliance, such as the call of Moses by God in the desert of Madia, he carefully details the underlying religious realities. For example, Moses tremblingly hesitant to approach the burning bush and the warning he received from God ("Do not come nearer") points to the first religious reality: the majesty of God.

The second is the general plan of God for the world. This call of Moses is not a merely personal call. He is to lead the Hebrews to Sinai, where they will swear allegiance to Yahweh, or in other words, to an ethical monotheism that is to become the foundation of a New Alliance, the dominant religious force in the world today.

At the time of the call, however, God does not mention the alliance, Sinai or even the Promised Land. All he says is "Up, I have an errand for thee at Pharaoh's court; thou art to lead my people, the sons of Israel, out of Egypt." He does not want to discourage Moses by asking too much at once. By gradually revealing His plans and the promise of His continued help, He wants to lead Moses to carry them out in full.

The call of Moses by God was without doubt a call to adventure. But it was also a call to mystery. Moses had to struggle within himself before his faith

(the third religious reality here) allowed him to see clearly and answer firmly this call of God. In many ways Moses is afraid, afraid of his own unworthiness. God answered, "I will be with thee." Moses was also afraid of the unbelief of the Hebrews. So God gave him the sign of the staff and the leprosy. Moses was afraid, too, of his physical defects. God gave him as helper his brother Aaron, and added "I will speak with thy mouth, telling thee what to utter."

Most of all, perhaps, what frightened Moses was the unknown, the unknown being who it was that was asking all this. God answered, in a challenging phrase, "*I am who I am.*" Moses quavered before the difficulties that lay ahead. God gave him inner strength so that finally the light of faith burned away all those mists. Afraid no more, Moses accepted the task of pleading the cause of the Hebrews before Pharaoh. Little did he know, as he made this act of faith, the central importance it would assume in the history of monotheism and the religious development of the world.

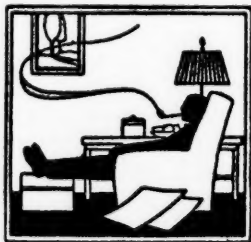
Here Abbé Dheilly pauses to point out how the influence of Moses has extended over into our Christian liturgy. During Holy Week, the "complaints" of

Christ about the ungratefulness of the Chosen People are reminders of the life in the desert. The Exultet of the Paschal Vigil recalls the original Pasch. The candle recalls the pillar of fire. The prophecies recall the crossing of the Red Sea. And the blessing of the baptismal water recalls the making sweet of the bitter waters of Mara.

In a work such as this, covering as it does the whole of the Old Testament, it is not surprising that there should be a few weak spots. The author might, for example, have applied more thoroughly and clearly his principles of literary forms to certain important, albeit difficult points, such as the tree of life and the serpent in Genesis, or the parting of the Red Sea and the fall of manna in Exodus.

These, however, are only minor defects in a work which, open as it is to the important intellectual and psychological currents of our day, is an intelligent, well-composed, stimulating synthesis of the riches of the Old Testament. It is to be hoped that not only will *Le Peuple de l'Ancienne Alliance* be soon translated, but that Abbé Dheilly himself will give us, as he promises, an equally valuable book on the "New Alliance."

FEATURE "X"



Miss Carr, of Pittsburgh, here offers some very useful suggestions about how to go about rendering non-Catholic friends and acquaintances more receptive to Catholicism. She lays great stress on avoiding contentiousness.

ABOUT ONCE A YEAR our good rector climbs into his pulpit and delivers a sermon on the laxity of the faithful in spreading their faith. He extols the glories of Holy Mother Church, enumerates her benefits to her appreciative members sitting in the pews below him, and then lays them out for not sharing their gift with others.

His admonitions are undeniably justified. The parishioners, brought to realize they have a priceless gift in their faith, have the sermon on their mind and their victim chosen before they reach home. Perhaps it is a husband or wife—the partner in a mixed marriage. Perhaps it is someone at work they have discussed religion with, or maybe someone they just like and, being human, would enjoy making more like themselves. Whether it happens that particular Sunday or the next day over the coffee cups or a week afterwards, there is likely to be a discussion, and it is likely to end up either in frustration or a verbal battle.

For we do love our faith and we do long for more of our friends to enjoy it. I think we have a tremendous desire to obtain conversions. I have come to conclude, however, that we totally lack the energy to create an atmosphere of closer understanding between us and our separated brethren. Closer understanding could be the seedbed of conversions. Here are some ideas of mine on how to ease the situation.

First, we should be worthy to carry the word of God. Our first responsibility is to be good enough and kind enough and loving enough to be worthy emissaries of Christ. If we are as close to Him as we mortals can be, people who are searching will come to us, because we will be living as though we know the eternal answers. But if we do not live as Christ wants, then our spouting of the message of Christ will seem a mockery to those who sincerely seek Him.

We should try to understand the attitudes of our separated brethren. They have for centuries built up a highly individualistic tradition. They believe strongly in the right to decide which body of worship is best for their individual spiritual fulfillment. This is the exact opposite of what we believe.

We know that the Church Christ founded, the Roman Catholic Church, speaks with authority. Believing that the source of the Church's authority is God Himself, we are quite accustomed to living within the bounds set by that authority. When asked a question to which we do not have a specific answer, we therefore naturally fall into the habit of saying, "we take that on faith," or "the priest said so."

But such answers are no answer at all when given to one who may reject his minister for another whenever he chooses. For every question that may arise in the religious field, Holy Mother Church has an

answer, and that answer should be conveyed to people who give us an opportunity to convey it. People who do not believe what we believe, of course, can only be led to believe by God's grace. But we are obliged to try to show the way.

Another reason why we must carefully give as reasonable an account of Catholicism as possible is that our separated brethren actually fear the power we have because we are so highly organized. This fear is personified in the word "hierarchy." It connotes red cloaks meeting behind closed doors to make secret and ominous plans. If we are to give the lie to this fear, we must alter our routine way of reacting and give explanations. If we find ourselves dismissing inquiries with "The priest said so," or in silent anger making generalities to ourselves like "Oh, well, we have everything and they have nothing," we are only fooling ourselves. We must have real answers to honest queries.

It would be helpful if the faculty of each Catholic high school and college insisted that each student buy new—and keep for constant use—a practical and comprehensive reference book about his faith. Our intentions are usually good, but we often would have to go to a library or remember to ask our father confessor about something that came up. And too often we forget even to do that. If we had a reference book handy, then curiosity would send us to it.

Another region where we could foster understanding is at the point of contact which our separated brethren have with Holy Mother Church. They come into our churches mostly at weddings or funerals of their friends. Now these people in their own churches are accustomed to a comparatively simple service, in

their own language. At Mass, they find themselves in a totally strange place, participating in a series of standings, sittings and kneelings while something unintelligible is going on at the altar.

To meet this situation, the Catholic family at a wedding or funeral sometimes places copies of a small, inexpensive paper-backed missal for that particular Mass in the pews. These missals have little columnar inserts explaining the sacramentals. Besides the fascination of following what is going on at the altar and the meaningful explanations of the candles, symbols and incense, the visitors would find a familiar psalm, epistle and gospel. They would leave the Mass understanding us better, instead of being more bewildered than when they came in.

We must be very careful never to let discussion in this field slip over into argument. As soon as impatience or contentiousness crops up it is best to leave off the discussion. We must ever remember that the estrangement of non-Catholics from the Church is almost always a matter of hostile emotions, sometimes more, sometimes less. Hence we must above all reveal the truth of Catholicism to them in a winsome way. If our goal is closer understanding, we are not going to reach it by being rude.

It is extremely difficult to win a sympathetic hearing for the Church's doctrines on such complicated subjects as confession, papal infallibility and birth control. Creating a climate of closer understanding by showing an appreciation of the reasons why non-Catholics disagree with us would, in my opinion, put the person seeking information about the Church a little more on home ground. He might find it easier to progress from there.

GENE CARR

Reading: family style

Dorothy Richards

Reading together as a family is a custom which has fallen into almost complete disuse. In casual conversation with friends and acquaintances, we are amazed to see how little it is done, even by parents who are wholeheartedly interested in the best development of their children. Parents give superb physical care, they try to provide a good spiritual atmosphere; but, on the mental level, they tend to *let the nuns do it*.

By all means, let the nuns teach the mechanics and techniques of reading. Few of us are trained to do

Dorothy Richards is the pen-name of a wife and mother living in Ohio, who obviously knows whereof she speaks.

LITERATURE AND ARTS

that job. We feel strongly, however, that it is the privilege as well as the duty of parents to introduce their children to the joyful and rewarding world of books, to furnish their children's minds with lofty thoughts and ideals, and to give them moral and spiritual ballast so that the stormy teens will not find boys and girls completely unequipped to solve their own problems. Reading to (and with) the children is a splendid means.

We can almost hear the objections which form in your minds: I have no time to read to the kids . . . I'm so tired I can't manage it . . . I'm not used to

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reading aloud . . . I do it badly . . . It embarrasses me . . . The kids wouldn't listen even if I did read to them . . . Besides, I don't know what to read.

Each objection has its proper answer. Perhaps if we tell you some of our experiences with family reading, you may decide that it *can* be done—and, what is more important, that it is *worth* doing. We have six children, ages two to eleven, and we didn't decide suddenly one day that now we must read to them, as a duty we had been neglecting. No, we eased into it gradually. Our first "reading" was actually reciting Mother Goose to the first baby, so that by the time Mary received a book of Mother Goose, she knew many of the rhymes.

From Mother Goose it was an easy step to picture books, mostly from the public library. It is always a pleasant family outing to go to the library for a load of books, to bring them home and then decide which one to read first. The children are older now and busy with Scouts, Campfire, choir, music lessons, hobbies. Yet when Dad says "Who wants to go to the library?" everyone shouts "Mel"—even two-year-old Tony.

Because it seemed a good introduction to bedtime, that was most often our reading period with the youngsters. Frequently we were more ready for bed than they were. But fighting with them over going to bed was harder on us than lulling them with a half hour of our time and attention, and so much more civilized. As the children grew in age—and in numbers—there was necessarily a division into groups. As it worked out with us, Dad usually read to the three older ones while Mom bedded down the babies; although we reversed the roles often enough so that the children had attention from both of us.

The results are very gratifying. The reading habit seems well established in the older children; they read to themselves, they read to the young ones. We have a TV but, although we supervise its use quite closely, the children sometime desert it for a book, even when they *can* watch.

Until it happens to you, you can't imagine how consoling it is to come upon a group of children, one reading to the rest (this happened to be a Pooh book, by Milne), with all of them laughing so hard at the familiar story that the reader couldn't continue.

We firmly believe that if you want children to grow up liking books, there must be many books around. Ideally, each family should have its own collection of books but, practically speaking, not all of us can manage this. Books do cost money, so why not use the resources of your public library?

The Cincinnati-Hamilton County Library which we patronize has a slogan printed on each of its books: "The Public Library is Yours. Use It." We take them literally. In a family of eight, we have five library cards. At home we reserve a shelf in one of the bookcases solely for library books. This is a good-housekeeping measure. Of the thousands of books borrowed in twelve years, we haven't lost one. (So

far, that is.) We have been late returning several. The fine money could have bought us a book or two, perhaps, but we regard it as a bit of additional support for the library.

The reading experience is incomplete, however, if you borrow all the books you read. Children should know the pride of ownership and should be able to have their favorites always at hand, just like a pet doll or teddy bear. And like the doll or teddy bear, the favorite book may even go to bed with a child. "I'll just put it under my pillow, then when I wake up it will be right ready for me." This happened when we read *Amahl and the Night Visitors*, by Menotti, one Christmas season; in fact, the boys took turns taking the book to bed even though it belonged to sister Mary.

For the worrisome parent who says "we might be able to afford a few books a year, but I'm sure the kids would tear them," let us add a few reassuring words. We have had surprisingly little damage in twelve years, plus six children, plus 500 books (our own), plus thousands from the library—perhaps five torn pages. Children *can* be taught respect for books and, by and large, they will treat books as they see you treat them. So do make birthdays, Christmas, and other family celebrations the occasion of book-giving. Books will outlast most gifts of clothes or toys or that impulse item from Ye Corner Gifte Shoppe.

This is not to say, however, that you should expect every book to last indefinitely. Many of them, especially when children are tiny, should be regarded as toys to be used and used to death. The paperback, 25-cent type doesn't take much punishment; but children will learn to respect even these cheap editions if you occasionally have a mending session over the broken backs and torn pages. Then as the children get older, you will notice that books are lasting longer and longer. Don't make the mistake of regarding books as something too precious to use. Better a cheap edition, well-used, than an expensive volume that sits on a shelf in lonesome grandeur.

Reading aloud to an audience can be very embarrassing, especially if you feel that you do it badly, or that your listeners are waiting for you to make mistakes. The children love you and will listen if only because you are giving them your attention. If you are self-conscious about reading aloud, offer it up in a spirit of humility; don't think about your discomfort, but about the pleasure you are giving to the children. If you read badly (you think) one of the best remedies is to read the story silently beforehand. After all, you wouldn't think much of a teacher who went into class without preparation. Pre-reading makes reading aloud much easier, and increases self-confidence tremendously.

If it should happen that children aren't interested in what you are reading, they will show it, never fear. They may wander away, start fighting—or fidgeting—or even say, in a loud voice, "Let's do something else." Very disconcerting, but it happens in the

best of families. We have done a huge amount of family reading, yet occasionally we pick something which bores the children completely. *Swiss Family Robinson* is a case in point. We really tried to ram it down their throats. After all—a classic, an adventure story about other children—why shouldn't they just eat it up? But we had regretfully to put it away, wondering what was wrong. Nothing was. They were just too young. A year later, one of the boys brought the book to us and asked to have it read, and you should have seen the interest in it from start to finish.

Until you get to know your children's tastes in books, browse around the library, or ask the librarian for help in selecting books for the age-level you are interested in. She can also direct you to graded reading lists, which are a big help to the parent who isn't too familiar with children's literature. We could list columns of titles that we have read successfully to our own family, name many of the favorite authors who never fail to please, but this is really not the place for such lists. Taste is too individual. What we have enjoyed and re-read may be something toward which your family will be very luke-warm.

In the area of religious reading, we have found story telling (rather than book reading) most effective during the pre-school years. Our children are lucky because they are blessed with a father who has a flair for dramatic story-telling. Noah, David and Goliath, Daniel in the lion's den, the three men in the fiery furnace had no trouble at all competing with the Cisco Kid or the Lone Ranger. A book which

helped us a lot was a Bible History, really a grade-school text book. Before the children could read, they knew most of the stories by heart and would spend long periods "reading" the pictures. The three younger ones are in that stage right now.

As the children reached school years, we introduced saints' lives. Twenty years ago that particular field of Catholic writing was very poor. Now both quantity and quality are excellent, so that it is hard to decide what to buy first. We say "buy" because, unfortunately, unless you have access to a Catholic lending library, most public libraries stock too few of the definitely Catholic books. But your Catholic bookstore will be glad to help you select something appropriate—and fun—to read to the children.

If you are already a reading family, you very likely haven't learned anything new from our remarks on the subject. If you don't do much family reading, you may sincerely feel that it isn't worth the effort, that it is just another drain on your nervous energy. It is a drain, but not "just another."

Bringing up a family means more than feeding them, clothing them, keeping them clean and providing the creature-comforts of life. It is the parents' duty (and it should also be their pleasure) to widen the mental horizons of their children, to enrich their minds with the understanding and wisdom of the great minds of the past, to develop their imagination. Someone has said: "He that loves reading has everything within his reach," and we might add: "He that loves reading will never be lonely."

A book "to compel thought"

THE PUBLIC PHILOSOPHY

By Walter Lippmann. Little, Brown, \$3.50

In a recent public lecture, Rev. John Courtney Murray, S.J., was making the point that our political institutions had been planted by our Founding Fathers in the tradition of the natural law, but had become gradually detached from their roots in the course of our history. Speculating whether these institutions could survive so amputated, he urged his listeners to study *The Public Philosophy*, by Walter Lippmann. He expressed the hope that this book might initiate the great debate that would invigorate our democracy.

This was high praise indeed. This reviewer concurs in the opinion of the eminent Jesuit, especially as the accent was placed on the volume's potential to provoke discussion on the fundamentals of American political life. For this book is really a series of essays that would hardly win complete approval, but can compel thought. If I may add an accolade of my own: I intend to use it as an introduction to

a course in modern political thought which I must give in the next academic year.

Mr. Lippmann begins with the observation that the liberal democracies are everywhere on the defensive before 20th-century totalitarianism. Their basic weakness is that popular opinion has been crowned with the divinity previously ascribed to kings. Not content with their legitimate function of choosing legislators, the people have intruded into the domain of the executive and have deranged the functional relationship between themselves and the Government.

Basically the people cannot govern. Their attempts to do so have been particularly unfortunate in foreign affairs, for they are apathetic when danger threatens and become too warlike when disaster strikes. In effect they exercise "a veto on the judgment of informed and responsible officials who usually knew what would have been wiser, or was necessary or was more expedient." The mass "is too pacifist in peace and too bellicose in war, too neutralist or too appeasing in negotiation, or too intransigent." Specifically, it rejects a compromise peace when it can be made, yet refuses to remain armed to defend the settlement.

BOOKS

There is much truth in this, and the core of the criticism has been made by Yves Simon and others. But it is amusing, too, in the light of the reaction to the Yalta papers. In fact, the opposite case has been made with equal cogency: that too much power has been concentrated in the hands of democratic executives such as the American President and the British Prime Minister. Has not the recent upsurge of congressional investigations been in part a reflex against the growing power of the executive?

Again, while the modern executive lacks the status of the hereditary monarchs, is he not surrounded by a *mystique* of his own which can be felt when the TV announcer proclaims, "Ladies and gentlemen, the President of the United States"? And are not the pressure groups and factions a necessary part of the complex mechanism of government by consent? Granted that statistical majorities prove little about issues, what alterna-

tives can be discussed in our system for deciding public issues?

One could lengthen the list of questions. But one haunts me. Did the author realize, in light of his disapproval of Rousseau, how close he came to that thinker's definition of the "general will"?

Living adults share, we must believe, the same public interest. For them, however, the public interest is mixed with, and is often at odds with, their private and special interests. Put this way, we can say, I suggest, that the public interest may be presumed to be what men would choose if they saw clearly, thought rationally, acted disinterestedly and benevolently.

The author then proceeds to analyze the totalitarian counter-revolution which he finds, following Talmon, to be rooted in Jacobinism: "Instead of the inner struggles of the individual soul, there was to be one great public, massive, collective redemption." The fatal error was the myth of the revolution and the doctrine of the naturally good man. This has influenced the United States through public education; we might phrase it that *Emile* has had more influence on us than the *Social Contract*. Yet the truth remains that man's civil and rational impulses must master his more elemental drives. This cannot be done unless the slowly acquired wisdom of the good life in a good society is transmitted through education.

This brings him to his major point: the loss of the concept of the Public Philosophy, or the natural law, which was slowly evolved in Western thought and which was the basis of all constructive political thinking from the Stoics to our Founding Fathers. Based on the postulate that there was a universal order on which all reasonable men could agree, it preserved a firm base of ultimates that permitted dissent on means. It is the only intelligible conception for all our familiar institutions, for a large plural society cannot be governed democratically if it does not recognize a transcendent common law, "natural" in the sense that it can be discovered by any rational mind. From it alone can come the "consensus," the agreement beneath the differences.

In developing this argument, Mr. Lippmann makes many wise comments. He does not believe that the tradition of natural law can be recovered by pointing to the need for it or by any romantic return to the past. He notes the malevolent influence on natural law of the doctrine of absolute private property. He shows how useful it could be in the area of private prop-

erty, freedom of speech and freedom of dissent. He constantly affirms the responsibility of those who profess the Public Philosophy to make it meaningful to rational men in our age. There is much ground for productive debate in these brief pages, and very little for complacency, even for Catholics who have maintained the tradition.

J. N. MOODY

U. S. Negro priests

GOD'S MEN OF COLOR

By Albert S. Foley, S.J. Farrar, Straus. 322p. \$4.50

This book's subtitle, "The Colored Catholic Priests of the United States 1854-1954," describes its contents. "The Shame and the Glory of the American Church" might have indicated its moral more clearly. For this series of sketches tell of hard-won triumphs in answer to the call of Christ, for whom "there is neither slave nor freeman."

Poverty, inadequate educational opportunity and the sea of social prejudice around them were the initial enemies of these men. More tragic was the presence of obstacles even within the Church. Thus viewed, the tenacity of these men is indeed a glory of our Church.

Readers of Fr. Foley's recent *Bishop Healy: Beloved Outcaste*, have met three of the 45 colored priests whose stories are told here. But the story of the Healy brothers (bishop, seminary professor and university president) is not typical. Thirty years and a civil war intervened between their ordinations and that of the next colored priest from the United States. It is in the life of Fr. Tolton that we meet those more characteristic details of heroic effort for necessary schooling, and of a heart-breaking succession of attempts to find official sponsorship for a priestly vocation.

Brief as these profiles are, they display the easy manner and warm insight of their author. Through artistry or limitations of space, Fr. Foley leaves us desirous of knowing more about these men. Their backgrounds ranged from birth in slavery and an informal curriculum of instruction by sympathetic priests and nuns, to professional-class family situations and higher education in the great universities. Equally varied have been the outlets for their priestly zeal: in foreign missions, seminary faculties, pastorates and administrative posts within national church organizations.

Seventy-two colored priests make an almost shockingly small total for 100 years. Fr. Foley examines this statistic and properly insists on allowance for

certain uncontrollable circumstances. Yet the fact remains that these men often faced greater obstacles than poverty or faulty education. Today one can but speculate on the number turned from a high desire in part because of man-made barriers to which an accident of birth had made them liable.

And what of the future? As Archbishop Cushing of Boston remarks in a foreword to this book:

It is our sacred responsibility to welcome into the Church every one who is brought to its doors by the light of faith, and to recognize as candidates for the priesthood all whom God's grace will endow with its human prerequisites.

God's Men of Color should serve to increase the number of such candidates and to ensure, by its correction of misunderstanding and its positive tone, that their way is made easier. In turn, the next volume in this story may be titled simply "The Glory of the American Church."

DONALD CAMPION

How the committees worked

GOVERNMENT BY INVESTIGATION

By Alan Barth. Viking. 231p. \$3

Mr. Barth's book affords us a fairly compendious account of the congressional-investigation business as it has been conducted in recent years touching Communist activities, and the account is backed up by reliable references to official reports on hearings and to newspaper accounts. To have reduced this voluminous material to readable form and proportions and to have interlarded it with an equally full account of liberal criticism is a real service. At the same time, it must be admitted, the book is already old hat, having been rendered so by one sole individual, a certain Harvey Matusow.

The investigatory activities which Mr. Barth deals with, those of the House Un-American Activities Committee, the Senate Internal Security Committee (impersonated much of the time by one member thereof), the Jenner Subcommittee, Rep. Carroll Reece's descent from the hills of Tennessee upon the plains of Academia—all these repose in a considerable measure on a tripod of coincidental circumstances.

The first of these was an awakened public concern regarding Communist activities in the United States, for which Mr. Truman's disparagement of the prosecution of Alger Hiss as a "red herring" was initially responsible,

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but which was obviously capable of being whipped up into a public hysteria. The second circumstance was the early lively perception on the part of certain members of Congress of the political dividends to be collected from the exploitation of this public concern. The third leg of the tripod was the ready availability of a considerable number of repentant ex-Communists who were now ready to tell everything.

It is this last leg of the tripod that has now been kicked from under the investigation business by the most voluble of all alleged former Communists, viz., the aforementioned Matusow. This individual, professing something akin to a religious conversion, now owns that he testified falsely against 13 second-string Communists and that he had not a smidgen of truth to back up his charges against certain publications, e.g., that the New York Times had 100 Communists working for it, while Time had 76—exactly 76. These statements, Matusow now asserts, he made "just to show off," adding that he hasn't found any Communist conspiracy in this country. Result: the congressional investigators are now asking themselves, where do we go from here?

Mr. Barth makes many fervid and many valid protests against the antics and methods of certain congressional investigators, and it is good to have a compendious record of these, too. But on one vital matter he goes astray. He would set up the principle of the separation of powers as a constitutional limit upon Congress' power of investigation. Is this limit effective?

If the Communist party in the United States is a conspiracy whose leaders teach the desirability of upsetting organized government in the United States by force and violence—which is just what it was found to be in *Dennis v. United States* (341 U. S. 494; 1951)—then not only is it within the power of Congress, it is within its duty, to ascertain the ramifications of this conspiracy in order to combat it.

Again, Congress' power of investigation is as broad as its control of the purse, and today, "the general welfare" which Congress may foster through its control of the nation's purse strings is substantially without limits (*United States v. Butler*, 297 U. S. 1; 1936). Any project or enterprise for which its support is sought may be rightly subjected to its close inspection.

Finally, it should not be overlooked that representative government arose in England in important part out of the conception of Parliament as the

Grand Inquest of the Nation. Is it extravagant to suppose that our national legislature still retains for periods of special stress something of this primordial quality?

I find Mr. Barth's reading of the "self-incrimination" clause over-sentimental at points. The immunity the clause confers, said Justice Cardozo in 1937, "might be lost, and justice still be done. Indeed, today as in the past, there are students of our penal system who look upon the immunity as a "mischief" and "would limit its scope or destroy it altogether." (*Palko v. Conn.*, 302 U. S. 319, 326-27). But I share Mr. Barth's discontent with the Court's curious distention of "waiver" in *Rogers v. United States* (340 U. S. 367; 1951) and his skepticism regarding the validity of the so-called Immunity Act of last August 20 (62 Stat. 833).

Mr. Barth's final chapter is titled "Legislative Restraints." That strikes the right note. It is Congress itself and Congress only which can bring its wide-ranging investigatory power under proper control. As he says: "Self-control is the most desirable control." He then adds, reassuringly: "There is no need to doubt that the requisite self-control will eventually be found in the United States Congress."

Besides such elementary reforms as "committee control of individual members," "the right to notice," "the right to counsel," "the right to reply," etc., he refers to the British Parliament's frequent resort to the royal commission, comprising "eminent men selected as a rule from outside the Parliament," for their knowledge, detachment and sufficient freedom from other duties to be able to bring to the subject under investigation an open-minded and deliberative approach. The idea is not a new one to Congress; cf. the Hoover Commission. Let there, by all means, be more like it.

EDWARD S. CORWIN

THE GOOD SHEPHERD

By C. S. Forester. Little, Brown. 310p. \$3.95

This is the story of 48 hours in the life of a North Atlantic convoy en route to England at the beginning of World War II. In the convoy are 37 merchantmen protected by a screen of four escort vessels under the tactical command of Commdr. George Krause, U.S.N., the Bible-quoting, coffee-swilling captain of the destroyer *Keeling*. As the book opens, contact has just been made with what turns out to be a voracious wolf pack of Ger-

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There, then, is the dramatic situation which C. S. Forester, creator of the well-known Horatio Hornblower saga, sets up for the reader. Throughout the next two critical days Commander Krause never leaves the bridge, and with his inadequate striking power leads a desperate attack on the cunning, deadly undersea enemy.

About Krause, the good shepherd through whose eyes the entire incident is seen, the reader is told very little. We only know that this 42-year-old California minister's son was an Olympic fencer while at Annapolis; that prior to the war he had been twice passed over for promotion and that (partly as a result of this disappointment) his wife has divorced him. All these influences have helped to mold his character, and they affect his decisions and reactions during the period of the narrative. They are, however, a rather inadequate characterization for a figure upon whom, in the last analysis, this novel must stand.

None of the other characters—the captains of the various ships or the officers and enlisted men of the *Keeling*—are more than names on a watch, quarter and station bill. They do not enlist either the reader's interest or his sympathy.

There is, of course, another important element upon which Mr. Forester's book depends—the mounting suspense as the U-boats close in upon the convoy and the *Keeling* and her companions track them down. Here the author is more successful, but this reviewer cannot avoid the conviction that, for the average reader, the endless pattern of pursuit and attack, with its constant maneuvering, depth-charging and counter-maneuvering, however expertly described, will dissipate interest long before the exhausted Krause collapses on his bunk, having, a couple of days from port, turned command of his battered and depleted flock to an Admiralty rescue force.

Perhaps because this reviewer had expected more from a novelist of Mr. Forester's proven talents, or perhaps because he could not avoid comparing it with that great epic of convoy duty in the North Atlantic, Nicholas Monsarrat's *The Cruel Sea*, he was disappointed in *The Good Shepherd*. From the point of view of technical accuracy, exception must be taken to the lax discipline and disregard for security regulations displayed in voice telephone (TBS) transmissions between ships, as well as to the presence of radiators on destroyers. But the principal fault of *The Good Shepherd* is well-illustrated by its successful con-

densation in *Life* magazine. It reads much better abridged than in book length.

JOHN M. CONNOLE

THE UNITED STATES AND ARGENTINA

By Arthur P. Whitaker. Harvard U. 272p. \$4.75

In much of the current writing on Argentina stress is laid upon the Nazi and Fascist orientation of the Perón dictatorship. Prof. Whitaker, writing with the background of a Latin-American historian, finds much in *peronismo* that is distinctively Argentine.

This is especially true of Perón's foreign policy. Consistently, through both Radical and Conservative regimes since World War I, Argentina has been neutral in the face of world conflicts. It has been a positive neutrality, actively working against the efforts of the United States to draw the Western hemisphere into posi-

tions of solidarity against the extension of influence or aggression from Europe. This has been coupled with Argentine ambition for a system of bilateral agreements which would establish her hegemony in South America.

From this viewpoint Perón's early opposition to the Rio Treaty and his vaunted "Third Position" between the United States and Russia is merely his adaptation of a traditional policy. His resistance to the pressures of Cordell Hull and Spruille Braden stems from the long-established refusal to enter multilateral agreements in the hemisphere.

Whitaker notes a "Thermidorean Reaction" in recent dictatorial strategy. Perón's attitude toward labor, a major prop of his regime, has stiffened; toward the United States there has been an about-face; and he now invites the foreigner's capital which he once claimed was enslaving Argentina. The shift may be partially explained, according to the author, by the death in 1952 of Eva Perón, who inspired

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much of the antagonism against the United States. Another explanation may be the new Argentine economic relationship with this country that has developed since 1950. The United States now ranks as Argentina's best customer, her most important supplier and her greatest source of private investment capital.

Unfortunately, for Catholic readers, Whitaker devotes only a page or two to the role of the Church under Perón. The clergy and hierarchy were for the most part friendly to the President at his first election in 1945, but by 1950 the anticlerical and neo-pagan elements began to appear which brought open opposition in the election of 1951.

Prof. Whitaker has brought fine balance and restraint into his treatment of Argentine affairs, a difficult feat at a time when any United States view of the La Plata is likely to be colored by the late unpleasantness between the two Governments.

PAUL S. LIETZ

BEN-GURION OF ISRAEL

By *Barnet Litvinoff*. Praeger. 273p. \$4

With the retirement in late 1953 from public life of Israel's first Prime Minister, the time was at hand to assess the life and work of the man who, above all others, was the architect of the new State of Israel. Mr. Litvinoff, a British author with a good knowledge of the seething Middle East, has compiled a very readable, well-informed biography which discloses the short-comings as well as the virtues of his subject.

David Green (the Ben-Gurion was added later in Palestine) was born in Plonsk, Poland, where he received an

early indoctrination in Zionism, with greater emphasis on its political than its religious aspect. In 1906 he entered Palestine for the first time, beginning work as a farm hand and interesting himself, from the beginning, in the Jewish worker's lot. After a few years he and his friend Ben-Zvi (now President of Israel) enrolled as law students at the University of Constantinople, where they came face to face with the intrigue and internal weakness of the "Sick Man of Europe."

In 1915 Ben-Gurion arrived on Ellis Island and three years later married at City Hall, New York. His wife was to be his faithful companion through the long and arduous years which lay ahead as the young Socialist, driven by a sense of mission, pushed on to the creation of a Jewish State.

The author describes fully the relations between Chaim Weizmann and Ben-Gurion, their differing objectives and approaches to Zionism. Weizmann was slow, cautious, anxious to work along political lines (the Balfour Declaration shot him to the pinnacle of prestige in Zionism), while the other was for quick and decisive action, even when it brought him into conflict with the Mandatory Power or, later, the U. N. For instance, it was Ben-Gurion who pressed for large-scale and illegal immigration during the Mandate and later defied the UN decision of December, 1949 by shifting the Government from Tel Aviv to Jerusalem.

Much is told about the divisive forces within Israel itself, before, during and after the war of 1948. So powerful have these been that the very authority of Israel's Government has been at stake more than once. One senses, in the farewell broadcast to his people on Dec. 7, 1953, the weariness and loneliness of Ben-

Gurion under the onerous responsibilities he carried for so many years. It would be hard to find a better symbol of the state he created than Ben-Gurion himself. Single-minded, at times truculent, energetic, idealistic, opportunistic, all the virtues and vices of the tiny state are reflected in his own personality.

This reviewer was disappointed to find how trifling a part religion seemed to play in the life of Ben-Gurion. He could quote the Bible when necessary but "reluctantly entered a synagogue." It is no accident that the words "religion," "Bible" and "synagogue" fail to turn up in the index. While Mr. Litvinoff gives him credit for not allowing Israel to go completely secularistic, one is left wondering if Ben-Gurion did not underrate, if not totally disregard, the place of religion in the birth and development of the new state.

FREDERICK L. MORIARTY

TWO MINUTES TILL MIDNIGHT

By *Elmer Davis*. Bobbs Merrill. 207p. \$2.75

Readers familiar with Elmer Davis' writing expect from him a vivid, articulate style and adherence to what may be termed a liberal political philosophy. He does not disappoint in this collection of essays (based on some of his magazine articles). His concern is with our perilous times, made all the more so by Russia's possession of the hydrogen bomb.

Believing that we are more likely than not to become involved in hydrogen warfare, Mr. Davis exhorts us to stand and fight and endure, for

... whatever happens, whatever may drop on us, and whatever it does to us, we must remember that there is no exit in what a few people have suggested already and more might suggest in that great and terrible day.

In that war, as in no other, there will be no substitute for victory.

The friends of Dean Acheson who read this book will be pleased; not so the friends of Mr. Dulles. Mr. Davis subscribes to one foreign policy, Mr. Acheson's. When Mr. Dulles follows it, he is acceptable. When he departs from it, as he is alleged to have done on occasion, notably in his policy last spring on Indo-China, he weakens our leadership and demoralizes our allies.

But things look better to Mr. Davis now than they did last spring:

Our Government seems to have passed beyond the stage of empty threats; and while objections can apparently be offered to the pres-

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ent policy of no threats at all, it is
at least an improvement on what
we had.

Presumably, the Formosa policy is
an even greater improvement—with
reservations on defending the offshore
islands.

Mr. Davis' thoughts on the peril of
the hydrogen bomb and a foreign
policy to cope with it are not all that
occupy him in these pages. The divi-
sion of our one world between slave
and free and the impossibility of
peaceful coexistence between them is
duly considered. So also is the chal-
lenging topic of diplomacy in a democ-
racy and such apparently irrelevant
but subtly germane subjects as the
author's own philosophy of history,
and the efforts of Alexander the Great
to reconcile East and West.

From the dedication to J. Robert
Oppenheimer, who is described as
"the first victim of the hydrogen
bomb," until the last page of the book
this is controversial writing at Elmer
Davis' best.

JOHN J. RYAN JR.

MEMORIES, AN AUTOBIOGRAPHY

By Ethel Barrymore. Harper. 301p. \$4

All who have loved the best in the
theatre for the last half-century have
seen and admired Ethel Barrymore.
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she brings these years to life again.
The reader finds interest in its con-
centration on one complete, distin-
guished career, with its mixture of joys
and sorrows. He lives again, nostal-
gically, the enjoyments of his own past
that attended his seeing of Miss Barry-
more's plays.

The style of the book is pleasantly
light, gracious, human, and only oc-
casionally faulty. Never does the "per-
pendicular pronoun" obtrude itself.
There is in Miss Barrymore's manner
of expression something of the same
effortless, off-hand style that made her
so fascinating in the theatre.

Mme. Modjeska, Joseph Jefferson,
E. H. Sothern, Maude Adams, William
Gillette, Ellen Terry, Henry Irving
and Charles Frohman, besides many
figures prominent in literature and so-
ciety rather than in the theatre, appear
familiarily in her pages.

There is no narrow intensification
of a single talent or interest. Sports,
politics, people, music and literature
were equally the actress's delights, and
within all these varied fields her ap-
proach has been comprehensive. She
read the complete works of such di-
verse authors as Dumas, Dickens, Poe,
Stockton, Hardy, Kipling, Meredith
and Stevenson—some of them over and
over again.

All this we admire in Ethel Barry-
more. But it is the beautiful unity of
the whole dynasty of the Barrymores
that makes one cherish this book. Her
devotion as a mother, her faith, her
undaunted courage, her industry, and
her ineffable charm present to the
reader such a kaleidoscope of moods
that he indeed "plays fondly with his
tears and smiles in [reading]."

CLAIRE MCGLINCHIE

THE CURLEW'S CRY

By Mildred Walker. Harcourt, Brace.
382p. \$3.95

The cry of the curlew, as it calls
across the Western prairie, is one of
the loneliest sounds of all. It echoes
in the heart of Pamela Lacey through
the three decades of her life spanned
in Mildred Walker's perceptive and
sensitive novel. Pam loved the cur-
lew's cry as she did everything about
her native Montana, even the bare-
ness. But Pam was different from most
girls—strong-minded and strong-willed,
sensitive, emotional, but unable to ex-
press or share her feelings with others.

She never understood her mother,
whose idea of "living" meant living
in the East even though she clung
tenaciously to the fact that she was
the daughter of original Montana
pioneers, and who concentrated on
making her life and town house in
Brandon Rapids as Eastern as pos-
sible. Pam loved her big, generous
father, Charlie Lacey, until he was
accused of mismanagement of the cat-
tle company he operated for some
Eastern investors.

Pride shattered her romance with
bright and serious Wrenn Morley
whom she hoped would be a lawyer.
Nor was she able to share her feel-
ings with Rose Guinard, daughter of
the town's French milliner, to whom
Wrenn finally turned for warmth and
love. A sudden desire for security
caused Pam to marry Alan Randall,
wealthy Easterner, and just as sud-
denly she returned to Brandon Rap-
ids seeking a divorce. Though she
became successful as one of the
"pioneers" of dude ranching, it was
not until she was much older that she
discovered the way to end the lone-
liness which increased about her.

The author of *Winter Wheat* gives
in this new novel a vivid sketch of a
Western town in its development and
the natural decline of its pioneer
spirit. Her characters, moods and
scenes are described with color, agility
and stark beauty. But she misses com-
pletely one essential. The life and
characters of her town are void of
any religious activities, attitudes or
thoughts. Though she probes several

*An indispensable
study...*

MEDICAL GUIDE TO VOCATIONS

By Rene Biot, M.D.,
and Pierre Galimard, M.D.
Translated by
Robert P. Odenwald,
M.D., F.A.P.A.

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of her main characters rather deeply, she never discovers any kind of spiritual belief or motivation, even a negative one.

MARY K. SWEENEY

THE WINGED LIFE: A Portrait of Antoine de Saint-Exupéry, Poet and Airman

By Richard Rumbold and Lady Margaret Stewart. McKay. 224p. \$3.50

"Men of action seldom write well, men given to reflection seldom lead adventurous lives; Saint-Exupéry combined the best of both worlds." His two British biographers bring out both sides of the poet-aviator, Saint Exupéry, who disappeared on a flight on July 31, 1944, and has already become a legendary figure. His biographers' task is therefore doubly difficult: to probe the essence of Saint-Exupéry and attempt to present a unified picture of an extremely baffling figure. Since both authors are fliers themselves, they possess special qualifications for their task of critics of their fellow-airman's rare achievements.

In the past decade we have reviewed most of Saint-Exupéry's French works and those written about him, and have always emphasized his dual nature of philosopher and poet-airman. It comes therefore as a shock to read in this English biography some of the petty details about his unconventional life and manner of living.

The authors have probed his family background, his friendships, his early failures, his fairy-tale adventures, as well as his fantastic romance and marriage with Consuelo Suncin. Many of the indiscreet bits of information might better and more charitably have been omitted.

Individualistic as only the French can be, he was a strange contradiction of pioneer adventurer and philosopher-poet. Having tasted literary success and world acclaim, he remained, in the midst of friends, a genuinely solitary figure. "If only I had faith I would become a Dominican, but I cannot do so without it; that would be dishonest. Now you know," he exclaimed, "why I am in despair."

There is no doubt that his early Jesuit training was to follow him throughout his too-short life. To the very end he never ceased searching for the faith he felt he had lost.

Saint Exupéry was a victim of the twentieth century. Nevertheless, in some ways the legacy he has left to our own and succeeding generations is a positive gift, for his example will serve as an inspiration not only to young aviators, but to all who think and ponder our age of anxiety.

PIERRE COURTINES

AMERICAN HERITAGE

Sponsored by the American Association for State and Local History, Society of American Historians, Inc., 551 Fifth Ave., New York, 17, N. Y. Bookstore price \$2.95. Subscription \$12 a year.

Here is a new departure in history writing: a magazine of history in book form. There will be six issues a year and each is bound in attractive hard covers so that it can be placed directly on the library shelf.

Format is not the only new departure in this periodical. Its aim is to create in the American of today "the relish and pride of knowing his country's story as familiarly as he knows his family and the house he lives in." This is different from what more scholarly historical magazines have attempted to do.

Turning the pages of the first two issues, one finds a generous complement of illustrations, many of which are full-page and in magnificent color. The articles range from thoughtful essays in which the lessons of United States history are highlighted to just gossip chat about what our forefathers ate, laughed at, wore and loved.

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Toward the end of each of the copies thus far produced, a condensation of some recent historical book is given in twenty or more pages. A few book reviews were included in the first issue, but they seemed out of place and are wisely omitted in the second one.

Among the contributors of articles one finds the names of outstanding historians and writers. However, three of the four men who actually produce *American Heritage* have previously held important positions in the *Time*, *Life*, *Fortune* group of magazines. This probably accounts for an editorial policy which is typical of those magazines: not to miss any angle which might bring additional subscribers. How successful this practice has been is evidenced by the fact that over 80,000 people paid for copies of *Heritage's* February issue. Some may feel that this could not have been done without oversteering the "popular" side of the American scene, but no one can deny that the editors have done something when they have succeeded in getting that many people reading their country's history just for the pleasure of it.

RAPHAEL HAMILTON

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EDWARD S. CORWIN, leading authority on the U. S. Constitution, is author of many books including *Liberty against Government* (1948).

JOHN M. CONNOLLY is on the staff of the New York Times Book Review.

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MARY K. SWEENEY was for five years on the staff of the *Catholic Universe Bulletin* of Cleveland.

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THE WORD

So it is with you, you are distressed now; but one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you (John 16:22; Gospel for third Sunday after Easter).

When we repeat the familiar remark that Holy Mother Church, in her Sunday liturgy, offers us a Gospel passage for our meditation, we speak more truly than we know. For what Mother Church does is exactly that: almost without comment, she presents to us a Gospel-morsel, and we may chew over it as we will. Of course, it is a fact that the priest reads in his Sunday Office a selected patristic exposition of the Gospel, but you wouldn't believe how wonderfully and cheerfully irrelevant the wise old Fathers can sometimes be. When all is said (or read), often enough the best way to profit by the Sunday Gospel is to think hard about it. Which, we may be sure, is what Mother Church intended in the first place.

Let us consider. The Gospels for the third, fourth, fifth and sixth Sundays after Easter are all taken from St. John's rich and moving 16th chapter, although on that sixth Sunday, as we have somewhat incorrectly termed it, the Gospel opens with the closing two verses of John's fifteenth chapter. Curiously, however, the first selection is from the middle of the chapter, the second from the earlier part, the third from the end of the chapter, and the fourth from the very beginning of that 16th chapter. It is conceivable that at this juncture the kindly reader finds himself moderately confused. That is the point to be made.

Perhaps it would be useful in these Paschal weeks to offer some sort of consecutive and unified commentary on our Saviour's profound discourse at the Last Supper, at least insofar as that sublime utterance is recorded in John's 16th chapter.

This much, at any rate, may be said: at the Last Supper our most dear Lord spoke steadily on four subjects. He spoke of Himself, of His Father, of their Holy Spirit and of His disciples. Inevitably, in talking about His disciples or followers our Saviour talked about us.

In that middle passage which makes to-day's Gospel, Christ our Brother's subject is His disciples: that little and

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unimpressive band of rustics whom our Lord treasured above all men, the handful of day-laborers about whom, in a moment, He will say almost tenderly, *I have watched over them, so that only one has been lost*. Now, once more, He reminds these much-loved friends that He is indeed about to leave them. At once He promises to return. Christ will not mark the hour of that other coming. He says only, and mysteriously, that both His leaving and His return will be *after a little while*.

What our Saviour does make perfectly clear, even with a certain insistence, is that the sorrow which His disciples will feel at His going away will be only temporary, whereas the joy which He will finally bring them will be perfect and endless and invulnerable. *Your gladness will be one which nobody can take away from you*.

It is genuinely touching to reflect that at this solemn hour of farewell, when the treachery of Judas is already afoot, when Caiphas has already sent out couriers to summon the lethal Sanhedrin, when Christ our Lord speaks almost literally in the shadow of the cross, at such a moment our divine Saviour seems worried only about His disciples. The black, rumbling clouds of hate gather about Him, yet His

quiet voice goes on speaking of love. The horrors of the next 20 hours are clear to His vision, yet He keeps talking about the joy that is to come. He stands on the edge of the grave, yet is only concerned lest His friends be in any way afraid of the life that is before them.

One is very glad to be somehow a friend of Christ Jesus. He is not difficult to love.

VINCENT P. MCCORRY, S.J.

THEATRE

CHAMPAGNE COMPLEX. An interesting book, *Freud on Broadway*, by W. David Sievers, has recently appeared in the book stores and in the course of future events will be discussed in this column. That the father of psychoanalysis has exerted a tremendous impact on American drama, readers of our column are well aware. Dr. Sievers, however, presents a carefully documented report on the subject, citing authors and plays and even scenes of numerous Broadway productions that show the influence of the Vienna psychologist.

If the farce residing at the Cort had been presented by Gayle Stine a few years earlier, it would have been one of the case-histories offered by Dr. Sievers in support of his thesis. There are three characters in the play—two men and a girl, and the girl has a compulsion to peel off her clothes immediately after a sip of champagne. A psychoanalyst called in to discover her strange reason for disrobing herself comes up with the discovery that was obvious to your observer before the end of the first act. She is not in love with the rich young man to whom she is engaged and wants to marry the psychoanalyst.

Donald Cook, Polly Bergen and John Dall do the acting in a worthless play. Michael Gordon directed the production and Charles Elson designed the set.

BAMBOO CROSS. The Blackfriars announce that Theophane Lee's drama of Communist persecution of Christians in Red China has reopened after the Easter lay-off. The play will be performed by the original cast for a run of five weeks.

CITY CENTER. As this column of sagacity and wit leaves the typewriter, *Guys and Dolls* is on the eve of opening as the first of three

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productions to be offered at City Center in the annual spring series of American light opera. Since City Center shows are non-profit-making ventures, in which such distinguished stars as Helen Hayes and José Ferrer work for \$80 a week, the business office will hardly object to giving them a mite of gratis advertising. The revival of *Guys and Dolls* will be reviewed in due course, but in a weekly publication there is an unavoidable lag between opening and comment. When the review appears readers will have only a few days to catch the show.

Guys and Dolls will be followed at City Center by *South Pacific* and *Finian's Rainbow*, three of the grandest musical shows of the American theatre. Mere mention of the titles excites nostalgic drooling. It is true that Ezio Pinza, Mary Martin, David Wayne and other stars who created important roles will not appear in the revivals, but the stories will be the same.

If visiting relatives happen to be in town, rush them to City Center as fast and often as you can. They will remember you in their wills.

THEOPHILUS LEWIS

FILMS

MARTY. Faced with dwindling box-office receipts traceable to the competition from Television, the movie industry, after considerable trial and error, hit upon a formula which generally can be counted on to reverse the trend. The idea is to make fewer pictures but to make them big, wide, spectacular and in color and to cram them with the kind of sweeping action and exotic backgrounds which cannot be duplicated on the 21-inch screen.

With this philosophy of movie-making firmly in the driver's seat, *Marty* is a daring experiment. It was made in black and white for a standard-size screen, it has no "names" in the cast and it is just exactly what, theoretically, you can expect to see every night of the week on TV. In fact, it started out in life as an original television drama and was adapted for the screen by its author, Paddy Chayefsky. The film version apparently owes its existence to the willingness of its producers to gamble on their conviction that honest human insight is a rare enough artistic commodity to be welcome.

The story is simply an "off-beat" adult romance. The hero is a pudgy and unprepossessing butcher (Ernest

Borgnine, rescued from the sadistic roles to which his screen debut as the stockade sergeant in *From Here to Eternity* consigned him), whose sterling qualities are completely overlooked amid the prevailing courtship customs of his social milieu. He meets, to their mutual transfiguration, his opposite number, a shy and unglamorous school teacher (Betsy Blair).

Author Chayefsky's respect and affection for his characters is a blessed relief from the current tendency to portray the so-called average man in the inane and patronizing caricature of *The Life of Riley* or *Ma and Pa Kettle*. In addition to the comic-touching romantic leads, he has drawn a couple of priceless and sharply three-dimensional Italian grandmothers (Esther Minciotti, Augusta Ciolli) and a gallery of aimless and comparatively brainless youths. And the wealth of observed detail about life in the Bronx (the film's locale and also where it was made) conveys a vibrant and unmistakable ring of truth. (*United Artists*).

CHANCE MEETING is a sensitively made but curiously muddle-headed contemporary version of *Romeo and Juliet* with political overtones. It is chiefly interesting because of the bewildering circumstance that it was highly acclaimed in England, the country of its origin.

The *Romeo* of the piece (David Knight) is a code clerk in the American Embassy in London who is smitten by a tearful Juliet (Odette Versois) sitting next to him at a performance of *Swan Lake*. They are hopelessly in love before the fact that she is the daughter of the minister from an unnamed Iron Curtain country intrudes itself into the idyll. In any case the couple are endowed with an impregnable naïveté toward the ways of the world, which does not prevent them from spending the night of their second meeting together, with the cinematically inevitable biological consequences, but does blind them to all demands and responsibilities other than those of love.

When the full weight of pressure from their respective warring and suspicious worlds descends upon them, the scenarist's only refuge from a tragic ending lies in a contrived and elliptical note of fantasy. There is little doubt, however, that his, and the picture's, message is a politically neutralist "plague on both your houses."

(Pacemaker) MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. ED.)

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Christian culture in education

EDITOR: Speaking of Manhattan College, Fr. Cunningham says in part (AM. 4/16, p. 64) "By 1949 the College had a Great Books curriculum in operation." We appreciate Father's reference to Manhattan, but we insist very firmly that we have never had, and do not now have, any Great Books curriculum in our liberal arts program.

Fr. Cunningham continues: "With its emphasis on history, this Manhattan innovation is probably the closest approximation we have today to Mr. Dawson's idea of making Christian culture the heart of the Catholic liberal arts program of studies." He then refers the readers to "James V. Mullane's explanatory letter in the *Commonweal*, Jan. 15, 1954, pp. 379-381." I am really flattered that Fr. Cunningham referred to my letter, but I must indicate that the whole point of that letter was to show how radically Manhattan's program differs from the program proposed by Christopher Dawson.

We have at Manhattan a liberal arts program which is neither a Great Books curriculum, nor an approximation to Mr. Dawson's Christian culture curriculum, nor a set of survey courses—a description which Fr. Cunningham applied in an earlier account of our course of studies. Our program centers on "The Heritage of Western Civilization" in all of its amplitude, and not on arbitrarily selected books or centuries. It is pointed not to the medieval past, but to the contemporary West. For we are persuaded that young people can bring the heritage of the past to bear on the perplexities of the present only to the degree that they are conversant with both.

JAMES V. MULLANEY
Chairman, Liberal
Arts Program
Manhattan College
New York, N. Y.

EDITOR: I suspect that Fr. Campbell's distinction between theology and Christian culture in the April 16 issue of AMERICA may not appeal to Christopher Dawson. Either of the two subjects ought perhaps to include the other. And since Fr. Campbell is, and rightly, prepared to devote time and attention to theology in the early and later years of the college course, it ought not to be a very radical thing to extend this to the treatment of "Christian culture," which Catholic "theology" implies in its own adequate concept. Nor, it would seem, need this involve any more special courses than the existing ones in theology and philosophy, plus one good one-year course in selected features (repeat:

CORRESPONDENCE

selected features) in the history and literature of Christian culture in itself and in its context. Possibly the course should be the teacher's own synthesis, laid out in his own syllabus, extended notes and lectures.

True, some college students, notably business and engineering majors, do not take even a one-year course in history. That problem might be at least clarified by suggesting that business or engineering majors, though they are truly getting a good thing for their money in their years of *ad hoc* preparation for a specialized career, are not, properly speaking, college students at all.

Fr. Hartnett, incidentally, feels he may be at variance with Mr. Dawson in that he regards the "body of truths" as more important than the historical dimension. If Mr. Dawson is right, and Fr. Hartnett wrong, it may be for the reason that Aristotle had in mind when he intimated that poetry is more lifelike than philosophy. Is St. Thomas enough, without Dante?

(REV.) DANIEL J. CHARLTON, S.J.
Los Gatos, Calif.

Divine grace and delinquency

EDITOR: Fr. George is to be commended for his article entitled "Young Thugs Need God," appearing in the March 26 issue of AMERICA.

No report dealing with juvenile delinquency is complete that fails to deal with the moral aspects of the problem. While religion primarily aims at bringing people closer to God, it also promotes peace of soul and psychic tranquillity. Divine grace plays a most important role in promoting the spiritual and mental health characteristic of a well-balanced youth. And indeed it is impossible for any youth, no matter how well balanced, to continue to practice virtue without the help of God's grace. Divine grace is attained through religion, that is, through prayer and the sacraments. A successful program for the prevention or cure of juvenile delinquency cannot ignore these fundamental truths.

JOHN M. MURTAGH
Chief City Magistrate
New York, N. Y.

Education of Catholic women

EDITOR: Two comments on Judith Ann Curran's perceptive and much-to-be-commended letter (AM. 3/5) regarding liberal arts for Catholic young women.

1) College-catalog statements of policy and aim are all too often the academic equivalent of campaign oratory. 2) The main point Miss Curran makes, that the more liberal the education, the better prepared will the young woman be for her role in the family as a wife and mother, is one I have been trying to make for many years to Catholic male college seniors in, of all places, a course in marriage guidance.

Miss Curran will probably be disappointed and disconcerted to learn that the general reaction of these Catholic college men, as expressed both orally and in writing, is that they'd prefer not to have college graduates as wives.

(BRO.) CORMAC PHILIP, F.S.C.
New York, N. Y.

Mr. Gluck talks bold

EDITOR:

How, by what April Fool vow,
Did 2 April's Feature "X,"
A dismal stint, appear in print?
Perhaps it intends to perplex.
Behind the steel wheel of an
automobile

Brave Mr. Gluck does bold talking;
List, the bold herald of men imperiled
By mamas with babies out walking:
"If a car you drive, not long alive
Will mothers let you stay."

Demons of marriages, imps in
carriages,
Sally forth eager to slay.
Hating their babies, ladies with rabies
Push prams out in lethal hordes;
Ignoring "results" to all "us adults"
(Armored in Buicks and Fords).
His warnings enfold the dire 5-yr-old
Who, due to parental defection,
Makes bold to hold the hand (so cold)
Of Gluck, hoping "safety-protection."
Mr. Gluck yearns for the century's
turn

When folk were far better behaved
(Said folk bequeath a mushroom
wreath

And, to hang it on, two wars' graves).
Surely our age is sickly with rages,
Fog-thick with faithless fear;
Few do all they could for public good,
Even when that is clear.

Why belabor a child-busy neighbor
For all the ills lively here?

Pray Love be quick, that in the nick
Love at home and at large appear . . .
You and I, Gluck, are but pinches of
muck

That only God's love makes dear.

(MRS.) MARIE PONSOT
Woodhaven, N. Y.

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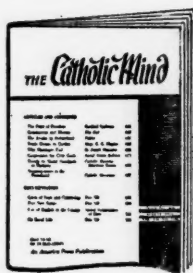
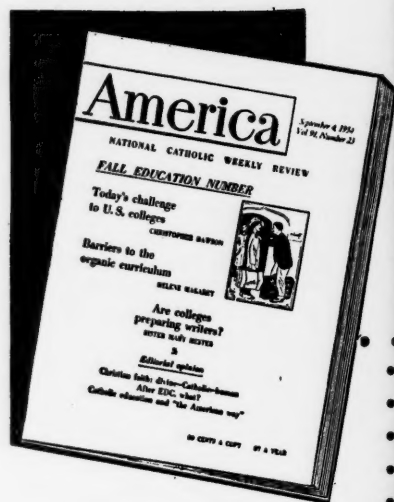
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